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SPECIAL NOTICE.

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On and after October 5th next the price of the INQUIRER will be reduced to ONE PENNY weekly.

TOPICS AND EVENTS.

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LAST week, just as we were going to press, the Parliamentary Session came to an end. It has been a protracted session, but not one prolific of good results. A measure aimed at strengthening the naval defence of the Empire, in other words, a measure for raising the insurance paid by the already over-taxed British tax-payer, a Local Government Act for Scotland, a Technical Education Act for England and Wales, an Act for reforming University Education in Scotland, and an Intermediate Education Act for Wales, are not much wool to show for the great cry. Nor can the Government plead the usual plea of "obstruction;" of this, as it used to be known a few years ago, there has been but little, and the rules of the House, which give so much power to a majority, especially when helped by a friendly Speaker, put it in the hands of the Government to regulate the business of the House almost entirely. So far as Ireland is concerned the only legislation that has been effected, calculated to improve the condition of that country, is an Act to facilitate the construction of light railways. Whether this will benefit the people, or only serve to put money into the landlords' pockets, remains to be seen. Not that Ireland has not taken up the time of the House. There have been more than one debate, useful in many ways in showing with how little regard to law or justice the Executive continues to govern the sister island, and what a remarkable lack of statesmanship there is in the party in power, in dealing with the state of things that now exists there.

ONLY a few weeks ago the eightieth birthday of Lord Tennyson was being celebrated, and now the news comes across the ocean that the similar anniversary of another eminent writer has come round, and been duly recognised by numbers of friends. On Thursday in last week Dr. Oliver Wendell Holmes attained his eightieth birthday, spending it quietly at his home near Boston. Telegrams and letters kept coming in all day from all parts of the States. Many beautiful floral gifts were sent, and one very handsome remembrance took the shape of a solid silver gold-lined loving cup. It was sent by some personal friends and former class mates. Several visitors called to see him, and to each of them he accorded a warm welcome, the grasp of the hand being as vivacious, and his step as light, and his eyes as bright and merry as they were in the days when the "Autocrat of the Breakfast Table" first came before the world as a writer. Notwithstanding his eighty years, and except for a slight aural difficulty, his powers are unimpaired. It was Dr. Holmes who recently held that David was altogether wrong in his assertion that man's days are but three-score years and ten, and that all that goes beyond is but trouble and sorrow. Blessed and happy experience, for it was out of that that the aged poet spoke.

A SEMI-OFFICIAL notice appears in the *Jewish Chronicle* as to the

forthcoming Mayoralty for the City of London. It is fully expected that the next Lord Mayor will be Sir Henry A. Isaacs, who is next on the rota of Aldermen to fill the office. As Nov. 9 will fall on a Saturday the annual procession, which delights some and is anathematised by as many more, will be postponed to the following Monday, an arrangement which will probably be more appreciated by Sir Henry Isaacs' co-religionists than by the bulk of London citizens. The election ought to take place on Michaelmas Day, but as this falls this year on a Sunday, and as the year of office of the present Lord Mayor expires on the 28th, it will be necessary to antedate the election by one day in order to avert an interregnum. Sir Henry Isaacs will submit to the inevitable, and go through the necessary formalities connected with his election without violating any of the observances of the Sabbath. This election on Saturday will also necessitate a slight departure from precedent, as it is the practice for the Lord Mayor-elect and his predecessor after the proceedings at the Guildhall to ride together to the Mansion House. *Sir Henry will on this occasion walk across from the Guildhall.* To our, probably undiscerning, eyes all this seems to savour of "straining at a gnat and swallowing a camel."

ACCORDING to usage during the first week in September, there will be read in the principal Wesleyan Methodist chapels throughout the kingdom a Pastoral Address settled by the recent Conference. There are two matters referred to in it, which are likely to interest our readers. The first is the passage dealing with the prevalence of doubt. Commenting on the saying of "a modern writer of the sceptical school" that "the force of things is against the certain people," and remarking that in some quarters it is all the fashion to extol the hesitating mood; to teach that the finest judgment is the suspended judgment, and that truly enlightened men on the highest questions of all will not go farther than suggestion and conjecture; the Pastoral goes on to point out that :—

"The greatest force in the world in all ages has been 'the certain people'; they are the greatest force still; and it is not likely that they will be less influential in the future. The force of living conviction will always prove too much for the force of things in which there is no conviction. This is specially true in the religious sphere. The first Christians were 'certain people'; they knew Whom they had believed; they knew that they had 'passed from death unto life'; they knew that they had a 'house eternal in the heavens,' and in this certainty they triumphed. The first Methodists were 'certain people'; and in the clearness and assurance of their testimony lay one grand secret of their marvellous success. And just as we to-day find the evidence of our religion in the depths of our heart, and tell out our experience with confidence and affection, shall we prove effective amid prevailing speculation and bewilderment. 'Perhaps' and 'peradventure' may be the last words of philosophy; they are hardly words of Jesus Christ at all; neither are they the words of such as truly believe in Him."

All this may be very true, still the fact remains that "honest doubt" has constantly led to firm faith. The man who never doubted has never really believed.

THE other matter of interest is one in which even "uncertain" people will feel disposed to agree. Faith and certainty of belief are of little value unless they develop into "practical holiness," or, as our ethical culture friends would say, "character." The framers of the Pastoral say :—

"Practical holiness has always carried with it a surpassing force; but in this day, when men are less influenced by tradition and reasoning than perhaps they ever were before, character acquires quite an exceptional significance. An old divine says: 'Holiness is symmetry;' and we plead on your behalf that your whole being may be pervaded by the Spirit of God; that the grace of our Lord Jesus Christ may so hallow and harmonise your whole body, soul, and spirit, that the world may see in you the reflection of the full glory of the Lord. And, dear brethren, you will remember that Christian holiness is to find exemplification in the practical world, and in daily life. The mint and anise and cummin reappear in successive ages in curious forms, to the prejudice of the weightier matters of the law, judgment, mercy, and truth; and in some directions to-day we dis-

cern a tendency to treat holiness too much as if it were a question of definition, of sentiment, of phraseology, of acts and observances which, whatever may be their precise ecclesiastical value, have no moral quality or Scriptural obligation. Let us in attempting to reach the highest life beware of wasting power in eccentricities of fellowship, in freaks of worship, in controversies about words, in acts and observances of voluntary obedience. The holiness of the New Testament finds its expression in practical honesty, veracity, fairness, temperance, pureness, meekness, gentleness, forgiveness, and patient love; and they who carry out these practical qualities in the highest and most delicate manner know most and reveal most of the mystery and sublimity of holiness. Christian goodness has in it a Divine element that lifts it far above and beyond all natural virtue; but the sphere for the manifestation of such goodness is still in commonplace-life, in the daily deeds and duties of the million. Botanical gardens where only curious plants are grown are interesting to the student; but gardens and orchards and vineyards full of solid fruits of light are closer images of the Church of Christ. Your piety must not be too bright and good for actual life; but the grace that is in you must be revealed in life, must be tested, developed, and perfected by it."

There is much in this which commends itself to our approval, while we do not feel called upon to admire the exact mode of expression. At the same time, the Pastoral leaves the impression on our mind that its framers look with anxiety at many modern tendencies, because they have no very strong weapons of defence, and further that they rely too much on the discipline of the Church as a protection, and seek to emphasise the importance of outward acts as "a means of grace," to the disadvantage of inward depth of feeling.

THE proposal for the establishment of a new Monastic Order within the pale of the Church of England is attracting some attention. It has been brought before Convocation, the Bishops leaving it to the Lower House to take the initiative. Upon the motion of Archdeacon Farrar this House affirmed that "the time had come when the Church could with advantage avail herself of the voluntary self-devotion of brotherhoods, both clerical and lay, the members of which would be willing to labour in the service of the Church, without appealing for funds to any form of public support." A clergyman at Southampton has sketched the ground-plan of such an institution, which he proposes shall be called "the Order of St. James." This scheme has been presented to the members of the Episcopal Bench, who, as might be expected, express themselves with some reserve towards it, but on the whole they are in sympathy. An article which appeared a few days ago in the *Standard* probably expresses the views of a considerable portion of the British public towards any such scheme. Our contemporary says:—

"Brotherhoods and sisterhoods, and the whole ecclesiastical system with which they are popularly associated, are distasteful to a large section of the British public on one of two grounds. Either they think them artificial, a *dilettante* imitation of what they can never really be, and, therefore, not deserving of respect; or they regard them as betraying an insidious leaning towards a religious creed which they abhor, and, therefore, not to be tolerated. Judiciously managed, they might live down these prejudices, neither of which has any real foundation; but they must not hope to escape them altogether. Anglican sisterhoods have certainly earned for themselves an amount of public esteem which a generation ago they never seemed likely to attain; and the Order of St. James may do the same. But it will take time, and it will be necessary to educate the public. Vows of celibacy are held in abhorrence by the British Protestant, and not, we admit, without some reason, though the evil has been exaggerated. If the working clergy are to be strengthened by the infusion of a Monastic element it will be useless to discard the principle (celibacy) which constituted the power of Monasticism. But though far from feeling assured of its success, we should be glad to see the experiment tried."

It is curious that this proposal should receive the support of such very different men as Archdeacon Farrar and the Bishops of London, Winchester, Lincoln, and Chester. It is apparently not a High Church proposal at all.

THE old race antipathy between negroes and whites dies hard in the States. It constitutes a religious difficulty in more than one denomination professedly belonging to the Christian Church. It is only fair to the negroes to say that the fault does not rest so much with them as with their white brethren, who persist in treating them, as far as they can, as simply animals. It is notorious that in some States it is impossible to procure a conviction of a white man for harm done to a negro, with whom, in the eye of the law, he is equal. This week a telegram from New Orleans tells of an attack made by a number of whites upon a party of negro excursionists in the neighbourhood of that city, and that fears of a racial conflict at Shell Mound, Mississippi, were entertained. That the antipathy will die out eventually we do not doubt; but it is as strong as that which a good many Englishmen entertain towards the Irish, and is just as wicked.

THE annual meeting of the Trades' Union Congress has taken place this year under circumstances of peculiar interest. It has been holding its various meetings at Dundee during the past week, and, as might be expected, one of the first items of business that came before it was a resolution of sympathy with the dock labourers in their strike. The Congress now meets under conditions very different from those which existed some twenty years ago. It has lived down much of the prejudice which interested persons had managed to excite against it, and on the whole, since the period when the Unions acquired a legal recognition, they have conducted their business with moderation and with little inconvenience to the general public. The principal danger to the future prosperity of the Unions lurks far more within than outside the ranks of the Unionists. Personal jealousy and mistrust have wrecked more than one good cause. That such elements are not wanting is clearly evidenced by the attack made on Mr. Broadhurst, M.P., who, we are glad to see, has successfully repelled it. Some of the younger and least experienced men seem to be bitten with the opinions of some Socialists, and we are sorry to see that the President has declared for an eight hours' day. If the Unions are not strong enough to get this limit fixed for themselves, it is a sign that the opinion of the labour population is not unanimous on the point. Without this unanimity legislation is, or ought to be, impossible; with it legislation is unnecessary.

CHURCHES AND SOCIETIES.

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(Secretaries and others are particularly requested to send their reports—which should be as brief as convenient—not later than Tuesday, otherwise such matter must be condensed or postponed.)

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BOSTON: SPAIN-LANE UNITARIAN CHAPEL LIBRARY.

THIS library was opened on Monday last by Alderman SIMONDS, who, in the course of his speech, regretted that a free library had not been started by the townspeople, and considered the present movement a step in the right direction towards such an end—(applause).

The Rev. W. E. ATTACK said that it was not their idea originally to make a public library, but just to have a few books for the use of the friends connected with the Unitarian Chapel. They had an old library—one which had sunk into dilapidation, and almost into oblivion, and it was thought that they might rouse up a little interest amongst themselves if they renewed these books, by getting some re-bound and adding to their stock, and for that reason he sent appeals to Unitarian friends in Boston and at a distance, which were so successful that he was advised to venture, not only on making a library for themselves, but in forming a library to which they could ask the public, and so make it not a Unitarian but a public library. They might wonder how it was that they called it the Spain-lane Unitarian Library, and in response he would ask them what else they could have called it in that place? At the same time they had no idea of making the subscribers Unitarians—(laughter). All they wanted them to do was to become members of the library take their books, and peruse what was contained therein—to read for themselves, not necessarily Unitarian books, but novels of the best and highest kind, as well as history, biography, and such other books as were in the library—(hear, hear). The books thus far had been chosen for the subscribers, the rules had been made for them, and the officers had been appointed for them, but next year they would have these matters in their own hands, and if the committee did not do their work well and to their satisfaction, it would be for them to send them to the right about, and appoint others in their places—(laughter). He might say that the Chapel Committee exercised as much discretion as possible in appointing the officers and in framing the rules, and he had used whatever talents he possessed in choosing the books in the library. At the present time they had 30 life members and 70 quarterly members. That was not bad for a beginning; but they must have more if they desired to obtain any fresh books. What they wanted was 100 life members and 250 quarterly members. After explaining the working of the library, in lending books &c., Mr. Attack announced that lectures and concerts would be given in connection with it.

The MAYOR expressed the great pleasure it afforded him to be present, but said that they all recollected Mr. Simonds' perseverance to establish a public free library in the town, and he had no doubt it would come in time when the town grew and the dock improved, and the people had plenty of money. At present they could not afford it. He congratulated the Committee upon the excellent selection of books they had made, and upon the large number they had got. He was informed that there was something like 1,200, which could not have been got together in a very short time, nor without some great trouble. He had looked at the catalogue, and he found that the books included

the works of some of the best authors, and were such as would elevate the persons who read them, and, he hoped, would lead them to study that best book of all books, the Bible, and, following its precepts, lead them safely through this life into the Eternity which was to follow.

The usual votes of thanks were passed to Alderman Simonds and the Mayor for presiding, in the course of which the Rev. W. P. SPOONER, of Kirton, said that it was a delight to know that somebody had brought forward a public library in Boston. He had been connected with Boston for fourteen or sixteen months, and had been connected with a number of young men in the place, and he knew that numbers of them failed in what they would be from the simple fact that they could not obtain reading matter, and Mr. Atack had taken a great step in providing a means by which they can obtain reading which they otherwise would not have. A public library was a great boon, and one of their greatest speakers a week or two ago made the remark that the human being was superior to every other animal, because not only could it acquire, but because it kept on adding to its acquirements in a proportion that was astonishing. It was a fact that when they had sensible reading placed before their young people they would go on increasing that bump of acquisitiveness—or inquisitiveness, if they preferred the term—and they would have better men and women in Boston than they had had before. No steps taken could be of such signal advantage to the town as giving the rising young people a public library. They owed Mr. Atack their thanks for starting a library in this crude form, and he hoped it would merge into a grand library.

After the library had been opened an entertainment, consisting of music, singing, a recitation and a dramatic sketch took place, and was greatly enjoyed.

SHORT REPORTS.

CHATHAM: MAIDSTONE.—On Thursday afternoon, Aug. 22, the congregations of Chatham and Maidstone joined in having a picnic at the picturesque village of Boxley. The party was conveyed in 'bus and waggonette, the drive each way being through delightful scenery. A very pleasant afternoon was spent climbing Boxley Hills, examining the quaint old church, &c., and it was exceedingly agreeable for these two neighbouring Unitarian congregations to meet together for friendly and social intercourse. One hundred and forty people old and young sat down to tea, after which a few words were said by the Rev. Charles Roper of Manchester, late of Maidstone, and by the Revs. E. G. Cammidge and F. Allen. A desire was expressed that this combined picnic should become an annual affair, with a view to drawing the two congregations closer together for mutual support and encouragement. There is much hopeful effort being made by Unitarians in both these Southern towns, and sympathetic relations between them will do much to render the work of each more profitable and stimulating.

LONDON: DOMESTIC MISSION, GEORGE'S-ROW.—On Sunday evening last, after the service, Mr. Eli, one of the oldest members of the congregation, stepped forward, and in the name of a large number of subscribers, representing every internal institution of the Mission, presented the minister, the Rev. F. Summers, with a beautifully bound illuminated address and a box containing a fine gold albert chain. Mr. Summers with great feeling expressed gratitude for the gifts thus so generously and so kindly conferred upon him, and declared that to a minister nothing was so consoling and assisting as to feel that he was some power in the hearts of those amongst whom he ministered. To him the gift was thus more valuable than even was its intrinsic worth, great as he could see that was. Mr. R. Montford, jun., moved, Mr. Clarke seconded, and it was resolved, that Messrs. Eli, Watson, Thorndycroft, Shaw, and Peacock, the Testimonial Committee, be heartily thanked for the way in which they had carried through the work entrusted to them. Young and old had contributed to the result.

LONDON: GUILD OF THE GOOD SHEPHERD.—The monthly meeting of the Guild was held in Essex Church schoolroom on Thursday, August 29th. Considering the season, there was a good attendance of members and visitors. The service was conducted and the address delivered by the Rev. Frederick Allen, one of the deputy wardens. Mr. C. L. Corkran also gave a short address.

LONGSIGHT FREE CHRISTIAN CHURCH.—The teachers and elder scholars of this church had a very enjoyable picnic to Middlewood on Saturday last. About twenty-five started from Manchester in a saloon carriage. On arriving at Middlewood the path led through a pleasant wood to the Manchester Wholesale Co-operative Society's farm. Having duly inspected the farm premises the party started for a flower show which was being held in the neighbourhood. Tea was kindly provided by the Co-operative Society's branch store at

Poynton, and the manager and his wife spared no trouble to make the party comfortable. After a hearty vote of thanks to them the friends returned to the flower show, and it reflects great credit upon their resolution that they were able to leave in time to catch a somewhat early train. A most enjoyable day was spent, and the only disappointment was the unavoidable absence of the superintendent, Mr. Charles Wright, to whom the excellence of the arrangements was largely due.

MANCHESTER.—We have just received a syllabus for 1889 and 1890 of the Lower Mosley-street Schools, giving information about the Sunday-schools, Institutions and Societies. Among the latter we find swimming, football and cricket clubs, in addition to those usually connected with our chapels. There are also classes in art, science, shorthand, languages, and commerce, besides elementary classes. Last winter the number of students attending such was 708, and in the summer 239. It would be well if all our churches had the opportunity of following so spirited an example.

MANCHESTER: UPPER BROOK-STREET.—The Rev. Silas Farrington commences on Sunday morning next a series of Historical Sketches extending from 1839 to the present time.

PORTSMOUTH.—The little wooden tenement in St. Mary's-street, which was formerly the workshop and home of John Pounds, and where, fifty years ago, with the sounds of the cobbler's hammer were interspersed the cheery tones of the good old cobbler's voice teaching the ragged children, and at the same time, all unknowingly, founding the great ragged school movement of England and America, on Sunday afternoon last, resounded with the notes of prayer and praise, the occasion being the starting of a class for poor boys under the auspices of the High-street Chapel "Guild of Christian Service." A few poor lads, including one wretchedly clad boy without father or mother, responded to the invitation to be present, and seemed to enjoy the proceedings. The little room had been thoroughly renovated, and its walls made bright with pictures and motto cards. This, together with a small American organ, lent to lead the singing, and a few forms, constituted the simple material of the place. Mr. and Mrs. George Prior, with Messrs. Buckle, Tarring, and Blessley, shared, with the Rev. G. J. Cole, who is kindly doing duty for the Rev. Isaac Wrigley, B.A., during his holiday absence, the honours of this new missionary departure. The surroundings of the little workshop are very shady indeed; but all the more reason, therefore, is it that the light and warmth of a pure Christianity should be both seen and felt in such a quarter. Mr. Cole pleaded fervently for a Heavenly Father's blessing on the workers in this dismal corner of the Master's vineyard, and especially for a blessing on the poor children themselves.

ROCHDALE: CLOVER-STREET.—On Sunday, the 1st inst., the Sunday morning school for men began its second session. The institution met with a very gratifying success last winter, there being about 100 names on the register, and on Sunday last nearly forty new pupils attended. The subjects of instruction are reading, writing, arithmetic, grammar, geography, shorthand and drawing. The teachers are the Rev. T. P. Spedding and Mr. Walter Stott, the headmaster of Clover-street day schools. The hours of instruction are from 8 A.M. to 10.15 A.M., and the classes are open to male adults of all denominations, no questions being asked as to religious opinions. Nearly all the churches in the town have been represented by one or more members, and the testimony borne by the pupils marks the good which has been done. The Young Men's Adult Class at Clover-street, the promoters of the scheme, anticipate further success during the present session. On the afternoon of the same day the Rev. T. P. Spedding gave the first of a series of Unitarian addresses in the Assembly Room of the Reform Club, Miln-row, a district some two miles from Rochdale. The Mission, which is to be conducted in a spirit of harmony with existing churches, opened auspiciously, as, despite anniversaries and counter attractions, there were 120 persons present; and Miln-row friends predict that the room will be filled before the Mission closes. Whether services will be established permanently has yet to be seen. The present Mission has been inaugurated in response to repeated requests that Mr. Spedding should speak on Unitarianism in the district, where a very liberal sentiment evidently prevails, and whether a church is established or not good is sure to result, if only in attaching friends at Miln-row to our Rochdale church. It may be interesting to add that every member of the committee of the Liberal Club were unanimous in favour of the room, capable of seating 600 persons, being granted to Mr. Spedding, and as a mark of "appreciation" only a nominal charge has been made.

ERRATUM.—We are requested to correct an error in our issue of Aug. 10th. In a review of "Festus: a Poem," we said that the number of pages filled by this poem was 1794, it should have been 794.

NOTES AND COMMENTS.

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THE *Jewish Chronicle* advocates a Board of Education for Jews, and in the course of its remarks, says:—

"No subject is more difficult to teach than religion; and, despite the simplicity of its dogma, no religion is more difficult to teach than Judaism. The discrepancy between Jewish law and Jewish practice as constituted by the lives of the majority of a London congregation located outside the East-end, is only one example—but a forcible one—of the obstacles with which even a well-informed teacher has to contend in expounding Judaism to his youthful pupils. But no good purpose can be served by ignoring the fact that religion is a subject which many of our professional teachers are incapable of satisfactorily imparting, for the good and sufficient reason that they do not know it. Even if they did know it they would find ample cause for perplexity in the difficulty of conveying their knowledge to their pupils.

THE *British Weekly*, in an article entitled "Is Christianity losing its hold?" maintains that it is not. Among other instances of the way in which Christianity is to the fore, it gives that of "our higher journalism," which it says "is largely Christian." Unfortunately it goes on to give the *Saturday Review* as a specimen of this higher journalism, and this example does much to destroy the value of the assertion. For many years the religion of the *Saturday Review* was always regarded as of the Sadducean type. It has grown duller of late; we should be sorry to imagine that there has been such a connection between the two things as to induce the *British Weekly* to forget the past history of the journal.

THE same paper has been giving some "Notes from Professor H. Drummond's Addresses to Students," with none of which do we, as Unitarians, feel disposed to disagree. Here are some:—

"It is quite possible for a man to be utterly at sea in theology, and yet to be living a thorough-going, straight life.

"It must ever remain a fact of profound significance that one of Christ's closest friends, Thomas, was a semi-sceptic.

"Christ never denounced breadth, he often denounced narrowness. He loved to get away from the company of the narrow Pharisees and Sadducees, and to talk with inquiring and ingenuous minds. He loved the 'outsiders'; he courted their society.

"Christianity is just the school of Christ. Christians are just those who have caught Christ's ideas, and have vowed allegiance to his person, and who seek to spread abroad his teaching of love one to another, and to humanity. The doctrine of influence is the foundation of Christianity.

"If I were to define conversion in a word, it would be, 'Adaptation to environment.'

Mind, these are the sayings of Professor *Henry* Drummond, not of Professor *James* Drummond, but either Professor might have said them. The former wrote "Natural Law in the Spiritual World," a somewhat overpraised attempt to reconcile Calvinism with Evolution.

A COPY of the *Times* is being reprinted in France as an English reading book for French students. It is to be hoped that the copy in question does not contain the famous, or infamous, letter forged by Pigott.

A CONTEMPORARY hopes that Mrs. Besant having become a Theosophist will bend her energies to the proof or disproof of grave charges of imposture brought against Madame Blavatsky. We trust she will do nothing of the kind. Doubtless her own belief is in no way bound up with the character of her supposed teacher, and Mrs. Besant will be better employed in further examining the philosophical grounds of her own faith, and in explaining her faith to others than in investigating charges, which, whether true or false, can have no help in them for the class of people whom Mrs. Besant has been in the habit of teaching, plain common-sense people with no lack of intelligence, but with a decided lack of reverence in their thought, and of poetry in their lives. We trust that her Theosophy may do for these what Atheism could never do, awaken within their minds a capability of reverence and worship, and be to them a beginning of spiritual life.

TWENTY-TWO Members of Parliament, about eighteen priests, a very large number of professional men, editors of newspapers, lawyers, respectable tradesmen, and well-to-do farmers, some 1,600 men of the classes of tenant-farmers and labourers, and some few women and children, have been imprisoned under the Crimes Act.

THE new High Church periodical, called the *Newberry-House Magazine*, has reached its third number. In quantity there is enough for the money, and as to quality the "English Catholics" themselves must be left to judge. Professor Sayce's article on the letters discovered in Upper Egypt is interesting, both for the hope it suggests of further discovery of still more value, and for the fact that the

present discoveries are considered by Professor Sayce to confirm the conclusions of the ablest Biblical critics as to the date of the Exodus. Says Professor Sayce, "The oppression did not last for centuries; at most it could have covered a period of only a hundred years, the greater part of which was occupied by the sixty-seven years' reign of Rameses II. . . . At last, therefore, we have found solid standing ground in Egyptian history for the events which issued in the Exodus."

THE article just named might have very well appeared in the *Expositor*, or any magazine devoted to Biblical subjects. The *Newberry* contains other articles more special. There is the first part of a history of the "Public Worship Act and its results;" there is an article on the "Duty of England to Wales and Herself," and some "Instructions on the Creed." From the latter we quote:—

How has the Blessed Virgin herself directed that we should speak of her? As "blessed," "Behold from henceforth all generations shall call me blessed."

What title belongs to the Blessed Virgin in consequence of her having giving birth to our Lord? Theotokos, or Mother of God.

When was this title confirmed by the Church? In A.D. 431 at the Council of Ephesus, when the teaching of S. Cyril on this question was received and approved.

In what words did S. Cyril enforce this point? "Whosoever confesseth not that Emmanuel is God, and that, therefore, the Holy Virgin is the Mother of God; for, according to the flesh, she brought forth the Word of God made flesh, as it is written, 'The Word was made flesh'; let him be accursed. . . ."

What does Bishop Hall say? "Blessed Mary, he does not honour thee too much, who maketh not a goddess of thee."

The good bishop hardly hit the mark. The fact is the word goddess is not expressive enough to describe such a being as "Catholics" represent the "Queen of Heaven" to be.

THE writer of the article on the Church in Wales had already some fear, but too-well founded, that the "small measure" for the recovery of tithes might not pass the House of Commons. And his article is intended to remind the clergy of the Church of England that their own welfare is bound up with that of their brethren in Wales, and that it is high time for them to begin to show themselves friendly and sympathetic.

MR. HOMERSHAM COX's article details Mr. Mackonochie's rebellion against law and order at some length, and says some hard things against the Church Association; for instance, that while it professed to assist aggrieved parishioners to obtain protection from practices which drive them from their parish churches, it often had to "hire at a great expense the three aggrieved parishioners required for prosecutions under the Public Worship Act."

THE speakers announced for the meetings of the Evangelical Alliance seem to be men of second-rate power and fame, rather than the foremost preachers and speakers. Among the topics announced are "The Present Danger to Vital Religion from the Insidious Advances of Ritualism and Romanism," "The Primitive Records of Genesis attested by the Oldest Gentile Traditions," "Natural Morality and the Opium Traffic."

THE death of the oldest Congregational Minister is announced. The Rev. Benjamin Slight, aged 89 years, had been in the ministry for 60 years, during which he held but two pastorates, both of which he had been instrumental in forming. To the last he maintained a warm interest in his work.

A PARAGRAPH is going the round of the religious press, based on a sketch in *The Quiver*, of the career of the Rev. Dr. Macfadyen, who was President of the Congregational Union a year or two ago:—

"Dr. Macfadyen writes, and though he is quite able to preach without MS., usually reads his sermon. His experience is that he does not suffer such nervous exhaustion when he reads his discourses, and his congregation receive more pastoral work from him in consequence. And that work is extensive and varied. Judging from the number and diversity of the institutions of the church, and also the number of denominational and ecclesiastical organisations with which he is connected, we should say," continues the writer, "that Dr. Macfadyen is a most laborious and persistent worker. His power of organisation is very great, and in all his arrangements he is very methodical. In his pastoral work he makes a point of visiting the families of his large congregation of 1,400 persons, at least once in every year."

We have always felt that in this matter of reading sermons no precise rule can be laid down. Some men can speak as if inspired, others cannot. The latter had far better not attempt it. A written discourse has usually the merit of avoiding colloquialisms, and of containing more thought and less "clap-trap," than is likely to be the

case in what is known as "extempore preaching." But then much more care should be taken as to the style of reading the written words than is frequently the case. We have listened to the reading of most valuable *matter*, given in a *manner* which was simply execrable. With respect to the "visiting," no church can be maintained without it; a clever preacher may have a large congregation, but he cannot hope to build up a church unless that congregation has an opportunity, the oftener the better, of seeing him out of the pulpit.

MR. SPURGEON'S practice differs *in toto* from that of Dr. Macfadyen. According to an article, written by his son for an American periodical, he never writes a sermon, but simply makes a few notes upon a sheet of note paper. And these notes are usually made on Saturday night after six o'clock, when he prepares his two sermons for the following Sunday, as he has not, probably, decided on the subjects until that time. Mr. Spurgeon believes in extemporaneous preaching, not in reading sermons, and thinks that young preachers can cultivate the gift of natural talking in the pulpit. The sermons of Mr. Spurgeon, which appear weekly, are revised by him from a shorthand manuscript. We wonder whether he sometimes finds himself astonished at his own words.

LITERATURE.

(Publishers and others sending books for review are respectfully desired to state prices.)

GEORGE MACDONALD'S "UNSPOKEN SERMONS."*

We pass by the obvious reflection that a great many sermons had much better be left "unspoken." No one could possibly make an objection to this kind to any of Mr. George Macdonald's spoken or published discourses. Occasionally the style becomes rhetorical, and there is a vein of the sentimental which will not bear close examination; but as a rule they are characterised by clear, strong thinking, and with the exception of two or three, which are rather of the nature of the theological essays, they have all the best qualities of spoken discourses.

Mr. George Macdonald is a curious compound of orthodoxy and heterodoxy, but the orthodoxy is only apparent, and the heterodoxy is very transparent. In his first discourse, on "The Creation of Christ," he expresses his firm belief that "Jesus Christ is the Eternal Son of the Eternal Father; that from the first of firstness Jesus is the only Son, because God is the Father." This is, at least, in accordance with the doctrine of the Nicene Creed; but when he goes on to express his belief that "the Father is the Greater, because if the Father had not been the Son could not have been," he expresses sound Scripture doctrine, but is in antagonism to the Athanasian Creed, which assures us that "none is afore, or after other; none is greater or less than another." Mr. Macdonald adds that he "worships the Son as the human God, the divine, the only man, deriving his being and power from the Father, equal with him as a son is the equal and the subject of his father, but making himself the equal of his Father in what is most precious in Godhead, namely, Love, which is, indeed, a higher thing than the making of the worlds and the things in them, which he did by the power of the Father, not by a self-existent power in himself, wherefore the Apostle said:—'All things were made, not by, but 'through him.'" This is nothing but Arianism, which, to our thinking, is a less tenable hypothesis than Athanasianism, because it substitutes the worship of "a human God," a created and derived being for the infinite and uncreated, the only true God, who is manifested as Father, Son, and Holy Ghost, all of the same essence, none "afore or greater than the other." But Mr. Macdonald is more of a fervent preacher and an admirable novelist with a purpose, than a great thinker or theologian, and he himself tells us in the same discourse, after a good deal of rather novel theologising: "I am as indifferent to a reputation for orthodoxy, as I despise the championship of novelty." As he is allowed to preach in many a so-called orthodox pulpit from which a Unitarian of even the most Evangelical school would be excluded, it is just as well that he and his hearers should recognise the fact that, according to all ancient and modern standards of belief, his "orthodoxy" is a vanishing quantity. But probably Mr. Macdonald gains a reputation which he does not really deserve by such rhetorical gush as the following, which amounts to nothing more than random assertion.

"The bond of the Universe, the chain that holds it together, the one active Unity, the harmony of things, the negation of darkness, the reconciliation of all forms, all shows, all wandering desires, all revealing loves, the fact at the root of every vision as revealing that 'love is the only good in the world,' and selfishness the one thing

hateful in the sight of the living God unutterable, is the devotion of the Son to the Father."

"It is not the fact that God is all in all that unites the Universe; it is the love of the Son to the Father."

"Without Christ, therefore, there could be no Universe."

And so on through a great many other glowing and imaginative sentences, founded on a misinterpretation of the Pauline teaching, which really mean little or nothing. Athanasianism is coherent, and not without logical justification. Humanitarianism is perfectly simple and intelligible. But rhetorical Arianism of this kind, which is neither one thing nor the other, is so entirely self-contradictory and incredible that it is not surprising that its great prototype in the early Christian ages, after a prolonged struggle has now almost ceased to be, and is advocated by no theologian of conspicuous name. It substitutes a human, or at least a created and subordinate God for the Creator; its Ditheism is perilously near the idolatry which is wrongly charged upon Trinitarianism.

But while Mr. Macdonald expresses his belief in an Incarnation, and uses language which sounds very Evangelical, and means very little, his essential heterodoxy is conspicuous in a long, able and very interesting theological essay on "Justice," which, from beginning to end, is a stern impeachment on both religious and moral grounds of the accepted orthodox scheme of vicarious atonement and substituted righteousness. Mr. Macdonald's theory of Atonement is the reconciliation of man to God, not of God to man. Unitarians have always advocated this doctrine, while, perhaps, unwisely discarding a word which, though not strictly Scriptural, is very beautiful and significant in its old historical and Shakesperian sense. Of the ordinary doctrine of vicarious atonement, which involves the punishment of the innocent as a satisfaction to the offended Christian justice of the Almighty, so much undeserved suffering in order that sinners who deserve it, and ought to be punished may be set free, Mr. Macdonald speaks in the following not too strong terms of condemnation:—

"The device is an absurdity—a grotesquely deformed absurdity. To represent the living God as a party to such a style of action is to veil with a mark of cruelty and hypocrisy the face whose glory can be seen only in the face of Jesus; to put a tirade of vulgar Roman legality into the mouth of the Lord God merciful and gracious who will by no means clear the guilty. Rather than believe such ugly folly of him whose very name is enough to make those that know him heave the breath of the hart panting for the waterbrooks; rather than think of him what in a man would make me avoid him at the risk of my life, I would say 'There is no God; let us neither eat nor drink that we may die! For lo! this is not our God; this is not he for whom we have waited.'"

In short, here and in other passages of a similar kind Mr. Macdonald shows that the God of genuine orthodoxy is nothing more nor less than our Devil; and he concludes this fine impeachment of the still prevailing theology with the emphatic words: "I love the One God seen in the face of Jesus Christ. From all copies of Jonathan Edwards' portrait of God, however faded by time, however softened by the use of less glaring pigments, I turn with loathing."

The sermon on "Righteousness" is in like manner a stern protest against the doctrine of "Imputed Righteousness" as "the rightless prey of the foolishlest wind in the limbo of vanities, to which I would gladly do my best to send it. It is a mean, nauseous invention, false and productive of falsehood. It is the meagre, misshapen offspring of the legalism of a poverty-stricken mechanical fancy, unlit by a gleam of divine imagination. No one who knows his New Testament will dare to say that the figure is once used in it."

We have drawn special attention to these strong doctrinal utterances in order to show that the work we have mainly at heart is being done by others than professed Unitarians, and that the old orthodoxy which, whatever readers of the *Christian World* may think, is still a living power in the world, is being denounced in more fiery language than Unitarian lecturers would care to use, or Unitarian congregations like to hear. The doctrines of the Trinity and the Incarnation as expounded by the more thoughtful school of orthodox divines are comparatively harmless, and indeed are little more than metaphysical speculations which cause no moral repulsion. The doctrines of Vicarious Atonement, Imputed Righteousness, Eternal Punishment, seem to us libels on the character of our heavenly Father, which if they were accepted would subvert all natural sentiments of right and wrong, and against which our whole moral nature indignantly revolts. It is on this account mainly that many among ourselves and several liberal thinkers outside our own communion who accept our main affirmatives object to the name "Unitarian," because it emphasises our opposition to the least objectionable of the orthodox beliefs instead of those untenable dogmas against which the moral sense of enlightened thinkers now unites with ourselves in common protest.

In the other discourses on more practical themes there are some admirable pithy sentences, which remind us of the author of "David Elginbrod" and "Robert Falconer." Such as these:—

* "Unspoken Sermons." Third Series. By George Macdonald. Longmans. 1889. Price 7s. 6d.

"A man may sink by such slow degrees, that long after he is a devil he may go on being a good churchman or a good dissenter, and think himself a good Christian."

"If the Lord were to appear, many who take the common presentation of thing or person for the thing or person, could never recognise the new vision as another form of the old; the Master has been so misrepresented by such as have claimed to represent him, and especially in the one eternal fact of facts—the relation between him and his Father—that it is impossible they should see any likeness. For my part I would believe in no God rather than in such a God as is generally offered for believing in."

"Our business is not to think correctly, but to live truly; then first will there be a possibility of our thinking correctly. One chief cause of the amount of unbelief in the world is that those who have seen something of the glory of Christ set themselves to theorise concerning him, rather than to obey him. In teaching men they have not taught them Christ, but taught them about Christ." More eager after credible theory than after doing the truth, they have speculated in a condition of heart in which it was impossible they should understand. They do their unintentional worst to stop all growth, all life."

There are spots on the sun, and so there are flaws in these finely-expressed sermons. To speak, for example, of an eminent Church dignitary as "one of the most lovely of Christians," reminds us of "Salem Chapel" and the Rev. Mr. Chadband. And such expressions as "the liker" for "the more likely," and "circumfering truth" are certainly not good English. But we have said and quoted enough to show that while we may differ from the form or expression of some of his theological opinions, Mr. George Macdonald, both in his novels and his "Unspoken" as well as his spoken sermons, is always on the side of righteousness and justice, and the really liberal and reconciling tendency in present day religious movements. Is it not time that he and many others such as he initiated a real liberal religious union, in which we may all hand in hand and heart to heart uphold the standard of a free, progressive, spiritual and reconciling faith, protesting and fighting to the death—not against opinions, or mere speculative differences of thought, which are often different expressions of the same essential truths—but against bigotry, exclusiveness, and bitter and narrow sectarianism; against the arrogant and offensive infallibilities of creed and dogma, Church, priesthood, and sect?

M.

ARTICLES IN THE REVIEWS.

The Contemporary Review.—The current number of the *Contemporary* is anything but a holiday one. The first three articles are devoted to Africa. In the first, Captain Lugard deals with the question, "Shall we desert Egypt?" He urges with considerable force of reasoning that it is England's duty to stand by her until she is so established as to be able to withstand her enemies without, and to overcome corruption within. In a second article he deals with "The Fight against the Slave Traders on Nyssa," in which he calls "for help from rich and mighty England." Surely the call ought to be responded to, both on the grounds of humanity, and that of consistency—England having made herself the avowed and open enemy of slavery throughout the world. The third article, "On South Africa," by Fox Bourne, is a reply to one which appeared in the August issue of the *Contemporary*, which was an attack on the doings of the Aborigines' Protection Society. In the fourth article Mr. T. P. O'Connor, M.P., writes on the "Candour of Mr. Gladstone." He says that it is Mr. Gladstone's completeness and overfulness of candour that has caused him to be so often misunderstood. This apparent paradox is explained by the statement that he so safeguards his meaning by qualifications, and he so fears to go beyond the line of truth, that muddle-headed people conclude that he seeks to hide his meaning. But surely qualifications and explanations that do not make a meaning more clear than a first statement are liable to be misunderstood by persons as clear-headed as Mr. O'Connor himself. Mr. Gladstone has not a drop of English blood in his veins, says his apologist, and the Scotch is essentially a different mind to that of the English. Mr. Gladstone is understood by the Scotch, because he is a Scotchman. He pours out great praise on the grand old man, and his praise is without qualification. Now it seems to us that Mr. O'Connor draws a distinction where there is little, if any, difference. The present writer spent several years of his professional life in Scotland, and beyond the fact that the people were a little more theological than the people of England he found but small difference. The fact is that the people in the northern counties of England differ more from their fellow countrymen in the South, than they do from the Scotch. Certainly the Lowlanders, the great bulk of the people that is, are of the same race. As to the Scotch having an intenser abhorrence of those who differ from them politically, it seems to us that he is confounding the Irish element with the Scotch. In the great centres of population, both in the west and east, they constitute a large contingent, and they always thrust themselves into the midst

of every noisy gathering and the front of every fray. We should have been better pleased with the praise bestowed on Mr. Gladstone had it not come from one of a party who, up to 1886, poured out upon him words of bitterest hatred and abhorrence. However, we have no doubt that it will be rightly appraised by a majority of readers. In the next article Archdeacon Farrar makes a novel, "The Nether World," the basis of a powerful appeal to all who have the means of helping in the redemption and elevation of the lowest part of the population of our big cities. It is a sad thought that this evil seems ever to accompany civilisation wherever men congregate together in great numbers. It was so in ancient times; the condition of the population of the lower quarters of Rome, the world's metropolis in old days as London is now, was appalling to even the callous and cold hearted, so terrible was it. But surely after eighteen centuries of Christian progress it is strange that a like state of things should prevail. There can be but little question that mankind in civilised lands has been lifted considerably, both physically and morally, during the last few centuries, and yet utter misery, and what is worse, such utter depravity, continue to exist among the thousands herding together. It is only by a supreme effort of Christian faith that the looker on is enabled to see beyond the sad wrecks of time the restitution of eternity. There is reason for hope that some little impression has been made, and by the earnest toil of disinterested men and women more may be done. Until very recently the masses have been left without school teaching, and something is now being done by that at least to enlighten and moralise the mind, and noble souls have gone down into their midst to influence by personal labour and character those with whom they come in contact. The Archdeacon contends that the public-house and gin shop neutralise and render futile in a large measure their various efforts for the people's redemption. This fact alone puts within our reach a power by which the evil may be lessened. The article deserves the serious attention of all who have the love of their country and of mankind at heart. The next two articles are "Sicilian Travel in 1878-1889," and "Science and Song," by Professor Freeman and Lennox Brown. "The Story of Trades' Unions Congresses and Social Legislation," by Mr. Howell, is one full of instruction, and the inspiration of hopefulness, without which no real good is won for men. "The Death of Copernicus" is a poem by Aubrey de Vere, and has much of his usual merit, elevated thought beautifully expressed. "Mid Age" are two pages of rumination on the idea of passing from youth to early old age. Then follows an article by Dr. Donaldson, "On the Position of Women Among the Early Christians." The contention of polemical Christians is that the better position of women in modern times over that of ancient times is owing solely to Christianity. Dr. Donaldson furnishes such proofs to the contrary that no candid thinkers will be able to hold that notion any longer. Nay, he insists that for the first three or four centuries Christianity made the condition of women worse than it had been among the pagans. And there were many causes that led to it. The ascetic notions of the early Christians compelled them to denounce, and, when consistent, to renounce, all sensuous as well as all sensual pleasures. Then the utter uncleanness of morals that prevailed among the heathen drove them by reaction to the other extreme. Dr. Donaldson shows by citation from the writings of the early Christians that woman was looked upon as the agent of Satan to lure man to his ruin. Marriage was not exactly sin, but it was a far inferior state to that of virginity. Besides, they were looking daily for the coming of Christianity, and to have the mind brought away from the things of the Lord by the cares of a wife and family was to endanger a man's salvation. We know what eventually came of such notions; but they were held sincerely, and from the highest motives in the beginning. The last article, under the heading of "Christians and Kurds in Eastern Turkey," deals with the Eastern question—a question which before it is settled threatens to bring mischief in more quarters than one.

The Nineteenth Century.—There is variety enough this month in the *Nineteenth*. The first article is by an Italian on an Italian subject—"Italy Drifting." To the question, whither? his answer is away from sound Liberalism, that of Cavour's. The writer, the Marchese Alfieri di Sostegno, seems to dread that the alliance with Germany will tend to introduce Bismarckian Caesarism into Italy, and give back the power of the Church. The article by Dr. Behrend on "The Diseases Caught from Butchers' Meat" is an alarming one, if all his facts are well founded; and he seems to write with sobriety and the sense of responsibility. Professor Knight, on "Criticism as a Trade," does not furnish us with any new facts or ideas, and it is difficult to know why it has been written, unless it is for the purpose of keeping the subject before the public mind. The next few pages are filled with matter that will be most interesting to those persons who hold the fringe to be of more importance than the garment, and the hue and shade of its colour more than the cloth of which it is composed. It is the story of the German regiment of which the

Queen has so lately been made colonel by her grandson, the Emperor of Germany. It is written by a military man, Colonel Hale, and will no doubt be interesting also to his fellow-soldiers. The conception in the public mind of Wordsworth is that of a self-centered genius, who through long years of bitter hostility of the outside world maintained his serenity, and went on calmly pursuing his own course, upheld by the sure faith that he would conquer in the long run. According to Professor Minto, in his article, "Wordsworth's Great Failure," the picture is altogether untrue to fact. So far from his being a happy man, upheld by a sure faith, he was tormented by doubts and uncertainties, and the sense of possessing faculties incompetent to attain what he aimed at. He began his career fired by a glorious conception, but in spite of his utmost efforts, the urgings of Coleridge, and the encouragement of his sister, he failed to attain what he strove after. Is not this the experience of every genius, nay, of every earnest soul? It is only the man with no ideal, who has perfect quiet of mind, and no moral or spiritual discontents, because he has no stirrings of his spiritual nature to strenuous endeavour. Miss Octavia Hill, the earnest and life-long worker among the poor of London, in "A Few Words to Fresh Workers," while pointing out what labour yet requires to be given to the cause, is bright with hope, and the sense of ultimate victory which gives energy to effort. Professor Dicey asks the question, "What Next in Egypt?" and the answer he gives is, "Nothing for the present, but when opportunity offers, move on to Khartoum." Father Lilly "In Search of a Religion" is somewhat disappointing. He throws no new light over old questions, nor offers any suggestions for thought that have not been repeated a thousand times. The substance of the whole is that a Hindoo gentleman who has lost his old faith without gaining a new one, has but to submit to the one authority, that of the Church of Rome, and everything will be settled at once. The article "New Liberalism" is but a few words commending a former article by the son of Ernest Jones on the same subject. In "Parliamentary Misrule of our War Services," by H. O. Arnold-Forster, we have an alarming picture of our army and navy. We are not only short of men and ships, but there is muddle, extravagance, and incompetency throughout. We are absolutely at the mercy of any foreign Power who should think fit to declare war against us. If half of what he says be true we are altogether in a bad way. But it has always been so—"it has only been the courage of our men and our wealth" that has given us any success in the past. H. H. Champion argues for "An Eight Hour Law" for labour. As he chiefly urges considerations that have little force with the majority of Englishmen we do not expect that his reasoning will have much influence. Canon Perry exposes the "Grievances of High Churchmen" in an article filled with demands that in the present relations of Church and State cannot be granted. When a military man offends against military discipline, he says, he is tried by soldiers who understand the meaning of what he has done. So when a Churchman falls into heresy or commits offences against ritual law he ought to be tried by Churchmen; for who can understand the minute points of theology but trained theologians? The answer is, "You have your remedy in your own hands; leave the Establishment and become voluntaries, and you can reduce to practice what you claim without let or hindrance." The claim that the Episcopal Church is the direct descendant and representative of the Apostolic Church does not depend upon its being connected with the State; for if so the Irish "Church" and the "Church" in Scotland and that in the United States are outside the pale. To insist upon having the support of the State and the possession of self-rule at the same time is like one of the parties to a bargain being determined to dictate the terms for both sides. Except with those who are already convinced the worthy Canon's reasoning will not have much force.

THE MAGAZINES.

The Century Illustrated Magazine (T. Fisher Unwin. 1s. 4d.) is well worth perusing this month. The contents are both varied and valuable. The history of Abraham Lincoln is continued. A long and important article on "The Pharaoh of the Exodus and his Son, in the Light of their Monuments," is remarkably well illustrated. The "History of the Kara Political Prison" is yet another enlightenment as to Russian cruelties. "Napoleon in Exile" is a description from unpublished letters by British Officers.

The English Illustrated finishes its sixth year of existence with the present number. The programme for the next volume is very attractive, including articles and tales from the Princess Christian, Clementina Black, Mrs. Molesworth, Mme. Guizot de Witt, Rev. Harold Rylett, Oscar Wilde, D. Christie Murray, and others, while the Right Hon. the Earl of Lytton contributes a new story entitled "The Ring of Amasis," and the list of poets is led by Swinburne and Morris. In *Macmillan's Magazine* we have an article on Captain Antonio

Rincon, that "Spanish traitor" of the sixteenth century; "The Ethics of Pessimism," which, true to its title, is anything but cheerful; a Paper for book-lovers, "On an Old Book"; and various tales, including "A Real Working Man," which will probably explain to some readers why the poor come to London to "make their fortunes."

Time contains an instructive article on the "The Secondary Schools of East London," by R. Mitcheson, and a critical but fair Paper on "Richard Anthony Proctor: Writer and Theorist," by J. R. Sutton. We are glad to read such a clear and distinct definition of the Ethical movement as Dr. Stanton Coit contributes.

Besides the two serial tales *Cornhill* gives us one of the ever-readable articles on "Angling for Fresh Water Fishes," a long and not too interesting tale called "A Fortune on Four Legs," "A Trio of Friends," who are the Lucifer of Dante, the Satan of Milton, and the Mephistopheles of Goethe, and one or two shorter articles.

Tinsley's Magazine contains a good sketch of the Life of Lord Dufferin and Ava, and an account of a voyage through the Norfolk Broads. This latter is accompanied by illustrations whose truth to nature we can vouch for. It has also the usual serial stories and a chatty article on "Evergreens," which would be found applicable in many quarters, notwithstanding its obvious exaggerations.

Mr. Grant Allen utters a powerful plea for "Tropical Education" in *Longman's Magazine*, and supports it by pointing out that all distinguished biologists, Darwin, Huxley, Wallace, &c., formed their notions of the plant and animal world during tropical travels; while the formal opposition to their evolutionary views came from the "museum and laboratory type of naturalists." The "Bell of St. Paul's" is continued, and Notes by Andrew Lang, called "The Sign of the Ship," end the number, which is bright and readable.

Professor A. B. Bruce, in a contribution to the *Expositor*, asserts that through the perfect righteousness of Christ we might regard "Christ's death as the natural effect of his fidelity to the interests of God and man in this evil world." Is "perfect righteousness" essential to a self-sacrificing spirit? There is a valuable article on Exegetical Notes on the Epistle to St. James, by the Rev. E. G. King, D.D.

Prof. Henry Drummond adds to the expository section of the *Contemporary Pulpit* an article on "Love—the Supreme Gift." It is the old sweet tale of "The greatest of these is charity." The Dean of St. Paul's drives home many a truth in his sermon on defective human judgments.

The Sunday School Helper (S.S.A., 2d.) contains a welcome lesson to Sunday classes on Fidelity, by Miss Bartram. Mr. H. Shaen Solly contributes an article on "Casting out Demons," while there are other papers and notes which will be found very interesting outside as well as within the Sunday-school.

The most important article in this month's *Magazine of Art* is that on Jean Francois Millet, with reproductions of "The Angelus," "Leaving for Work," "The Bean Gatherer," and other pictures. "An Artist's Holiday," by Mr. J. E. Hodgson, R.A., is amusing and interesting, though the illustrations do not add to its interest. The frontispiece, "Madinona," is from a pen and ink sketch by Miss Francesca Alexander, of whom Ruskin has said that she "could draw as no one had drawn since Leonardo."

Alexander Lamont writes an appreciative article on Oliver Wendell Holmes for *The Sunday Magazine* (Isbister and Co., 6d.), the selections given from his poems being very representative. The illustrations accompanying "Blue Waters and White Palaces" are exceptionally good, especially the scene on Lake Como.

Good Words (Isbister, 6d.) continues its serial stories, "A Hardy Norseman" and "The Haute Nobless." It also contains a sketch of the life of Alexander J. Ross, "Travels in Central Asia," "The New Polytechnic Institutes" and "Sketches of Life in Courland."

St. Nicholas follows its article on "Laura Bridgman" by one this month on "Helen Keller," another blind mute. This magazine is full of interesting and pathetic stories for the young, though that entitled "My Deer Hunt in the Adirondachs" does far more to foster disgust with hunting than sympathy with the hunter.

We have also received *Sermons for Our Day* (2d.), from the Rev. J. Page Hopps; *The Popular Educator, Natural History, Encyclopaedic Dictionary*, and *Old and New London*, from Messrs. Cassell and Co.; *The Newsagent*, a new journal for newspaper distributors, monthly (6d.), *Wit and Wisdom* (3d.), with some good stuff in it, *The Piper of Dundee* (1d.), a paper of anecdotes and jokes which are more Irish than Scotch; *The Tocsin* (6d.), a journal of General and Medical Philosophy.

A TRUE Christian is the Rev. F. W. Keene, late Curate of Morton, Gainsborough. Small-pox attacked a family of children in Morton. It proved to be of a very virulent kind, requiring constant and attentive nursing. Unfortunately no nurse could be found for the little sufferers, so Mr. Keene took upon himself the duties. Well done, good and faithful servant.

The Inquirer.

A Religious Political, and Literary Newspaper and Record of Reverent Free Thought.

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PROTECTION OF CHILDREN.

THE Royal assent was given last week to an Act for the "Prevention of Cruelty to, and better Protection of, Children." A similar measure was supported by Mr. MUNDELLA last year; but it made no progress, as it was twice "blocked" by individual members. Its recent success is partly owing to the great interest taken in it by the Attorney-General. A clause prohibiting the employment of children under ten in public entertainments occasioned considerable discussion, and was "amended" by the Lords. It was of minor importance, and the controversy had the beneficial effect of drawing attention to the Act, of which we hope to give a summary next week. If it is duly enforced it will effect a fundamental change in the position of children whose natural protectors have proved their unnatural enemies.

The Act owes its origin to the Rev. B. WAUGH, who has devoted himself for many years to the investigation and exposure of the cruelties to which children are liable. He and Cardinal MANNING contributed an article to the *Contemporary Review*, which has been reprinted and widely circulated, on "The Child of the English Savage." In 1884 the "National Society for the Prevention of Cruelty to Children" was founded. Its last Report—"Five Years with Cruelty to Children—a Review and a Statement," contains a great amount of important information, and deserves the careful study, not only of Magistrates, Poor Law Guardians, and all who are officially connected with our laws, but of those who care for the young, and dread the inroads of barbarism.

During our QUEEN'S reign much has been done for the children. Acts have been passed to prevent their premature or excessive labour in factories, workshops, &c.; their education is now compulsory, there are reformatories and industrial schools for youthful offenders and vagrants, and parents are rendered liable to prosecution if they do not provide what is necessary for their children. Public sentiment is against the cruel punishments and the tyranny to which fags were subject, once so common in our highest schools. The light that is now shining makes the darkness visible; yet too many still love the darkness, or shrink from exposing the deeds that are done in it. When there is a drunkard (or two drunkards) in a home, no one can wonder that children are liable to continual misery and frequent cruelty; but brutality is not confined to the brutalised—it exists not only in the hot-headed, but in the cold-blooded—in those who seem sober, decorous and respectable, as well as in our savages! A friend to whom we showed an appeal of the Society was disgusted by what he deemed its incredible exaggerations; but we pointed out to him that these appalling atrocities were proved in a court of justice.

We read in the "Five Years," &c. (p. 23) of the *passive* cruelty which springs from laziness, and accounts for the nakedness, hunger, and fatal sickness of neglected children, and of *active* cruelty, sometimes the result of a cruel disposition, but often prompted by the gain that will accrue at a child's death, or the desire to be rid of a burden. The principle of life insurance is a valuable one, but it is attended by dangers which DICKENS portrayed in the case of Jonas in "Martin Chuzzlewit," and there is no doubt that it has led to the death of hundreds of children. Unprincipled guardians of children who would come into the possession of property on their decease are tempted to secure it by foul means (the story of "John Vale's Guardian" in *Chambers' Journal* illustrates this danger). Such children may not be openly ill-treated. Babies are killed in Newcastle by "boiley," which is bread soaked in water. In Sheffield they put sago into babies' milk, &c. Children in higher classes may seem properly cared for and neatly dressed; but care is also taken to keep from them the warm under clothing which will shield them from fatal illness. The horrors of baby farms have become notorious. Industrial schools have received thousands of children, and it was hoped that, since fathers are liable to pay towards their maintenance, there would be no premium on parental neglect; but it appears that the payment is often eluded, and that it is too common for bad parents to ill-treat their children with the express object of throwing them

off their own charge into that of the State. Some of these dangers are met by the new Act.

If the various statutes passed in this reign were carried out as their promoters desired, there might be little need of a special society to enforce them; but laws when passed are often passed by. Acts are things done; they are called into being, and then cease to be—unless what else were a dead letter is carried out by living men and women. With regard to some of them, provisions are made for their execution—*e.g.*, the Inspectors, under the Factories and Workshops Acts, see that children are not illegally employed. Such provisions are, however, often neglected—*e.g.*, the Guardians of the Poor are required by law to prosecute parents who wilfully neglect the health and sustenance of their children; but the Society showed to the recent Lords' Committee on the Poor Laws such evidence that this duty was generally ignored, that a circular was sent to the Boards of Guardians to impress it upon them. In cases of cruelty, what would seem to be "everyone's business" has often proved to be "no one's." The victims are usually under four years of age; it is plain that they cannot help themselves. As to the police, Mr. Justice FIELD censured a humane policeman at the Lewes Assizes for "taking any step in the absence of a definite charge;" so he was blamed for what he did to save a child from being starved to death! Coroners' juries might render great service; but they usually base their verdicts on what medical men declare to be the complaint which was the *immediate* cause of death, without reference to the abuses which caused that complaint.

In most rural Petty Sessions, especially, there has been "practically little or no law for a child-sufferer; whilst there has been a very heavy reckoning with a child-gleaner who steals a handful of corn from a sheaf, or one who carries off a turnip from a field. While it is quite easy to get a child to prison on the uncorroborated statement of a brutal father, it is almost impossible to get such a man to prison on the amply corroborated evidence of his child." But the children are often too bewildered and terrified by being brought before a magistrate to give the evidence which may be required; they may be too young to take an oath or formal affirmation; whilst the husband or wife, who has witnessed the cruelty in the secrecy of home has, till the last week, been legally disqualified from giving evidence. The very enormity of the offence has proved a safeguard to the offender; for some magistrates, who can understand why a man should steal or poach, see no motive for cruelty to a child, and deem it incredible; or, if they are compelled to believe it, fancy the mere exposure punishment enough!

If the protection of those who could not plead for themselves was an adequate reason for the establishment of a Society for the Prevention of Cruelty to Animals, sixty-five years ago, it is urgent in the case of miserable, helpless children. They have found an unflinching and judicious friend in Mr. WAUGH, and in the Society of which he is the Honorary Director. The Head-office and Shelter is at 7 and 8, Harpur-street, Theobald's-road, where many little sufferers have remained till safe homes are found for them. In four years and a-half the Society has investigated 1,119 cases of alleged cruelty; about 1,000 of these it has dealt with; 800 offenders have been warned, and 180 have been brought to trial. It is far more desirous to prevent wrong than to punish it: the warning informs the offender that his (or her) conduct has been the subject of inquiry, and it also states the chapter and section of the law on which the warning is founded, and gives a list of the penalties inflicted through the agency of the Society. The Chief Commissioner of the Metropolitan Police has shown his confidence in the Society, and his full sympathy in its work, by issuing instructions, last March, that when it comes to the knowledge of the police that any children are treated badly they are to give the Director every information and assistance in their power.

The Society's Report shows that on its Council are persons of great eminence and influence, and it has more than thirty branches in different towns; but its existence cannot as yet be known as widely as it should be. While the Society to protect animals spent £29,303 last year, this Society spent £3,833 (exclusive of branches); its annual subscriptions only amounted to £775. A legacy of £500 and donations of £2,104 supplied some of the deficiency; but we are informed that the liabilities amounted to £1,570. Since it has done so great a work, and a still wider field is opened out by the new Act, it ought not to be hampered by want of necessary funds. It has saved the public about £6,000 a year by compelling parents to support children who would else have been maintained by the State.

We trust that many of our readers will show their sympathy by liberal donations to meet the immediate needs of the Society and by becoming subscribers. If they apply for the "Five Years

with Cruelty to Children" they will find an able and clear statement of the work of the Society, and will, we think, be impressed by the wisdom of its administration and the unsectarian and Christian spirit in which it is conducted. Subscribers of 10s. and upwards receive *The Child's Guardian*, its monthly organ.

Although branches are now established in Birmingham, Bradford, Bristol, Leeds, &c., there are several large towns, such as Liverpool, Manchester, Leicester, &c., where there are many influential philanthropists connected with our denomination, where nothing appears to have been yet done. The Report, p. 75, contains some excellent suggestions as to the formation of Aid Committees, which are "eyes, voices, hands to the Society, with which it sees, speaks, and works in every part of the land." They leave the prosecutions to the Central Society. No one, it remarks, is to blame for demanding a reason, and a strong one, for the foundation of such a branch; and "nobody gives us such intelligent public commendation as he does who in private was hardest to convince." We earnestly hope that those to whom this subject is new will give it their full consideration.

R. L. C.

THE TWO MINDS.

It is curious what different pictures are presented by the same objects to different individual observers, and what various views are taken of the same events by various minds. One person discerns both beauty and utility, where to another there is but vacancy. So much difference does the quality of the mind make in the relation of things to man. The same image may be impressed on the retina of the eye, but the inward vision determines what of the nature of things shall be revealed to the observer. It is the same in relation to history. He who wishes to gain a true conception of any given period of the past must not confine himself to one narrator of its events and describer of its condition. If he does so he will in most cases get an honest account of the form in which that period presents itself to the historian; but if he turns to the record that is furnished by another narrator he will find incidents related, and aspects presented, which the first does not mention, or of which he makes of such little importance that they might as well almost have been left out. Then he will find that where the two furnish much the same account of persons and series of events a different impression is left on the mind in relation to their quality and character, resulting from the fact that the emphasis is laid on different incidents, and that the shading and colouring of the record varies. Strength of will and energy of action all historians agree in attributing to CROMWELL, but with one he is a self-seeking hypocrite, with another a wise, far seeing statesman, and a pious patriot.

Generally speaking, these differing results arise from the fact that one person cares for mere forms simply, and so confines himself simply to the exterior of life. His thought with difficulty detaches itself from the present time, and he is content to run his eye along the mere surface of events in the past. He cares for little but results; the causes which produced them, the roots out of which they have grown, have small attraction for him. Thus circumstances have little meaning to him; sufficient for the day are the incidents thereof, and the gratification that can be extracted from them as they come and go. And as it mostly happens that the surface of existence presents the worst as well as the fleeting side, and as painful experiences are the most vividly remembered by the believers in mere sensation, and the glorious wisdom of its vastly varied relations are concealed from the hasty glance and the uninquiring look, as well as what they have sprung from and whither they tend, men of this order of mind are the slaves of life rather than its subjects. In their earlier years they are jovial and hopeful, and in their later years despondent of everything. Their own individual condition is the most wretched, their own age the poorest in every worthy element, their own country the vilest of nations. The past was bad enough, but the present is worse, and there is but a black look out for the future.

A person of the higher order of mind cannot look at a fact or an object without being impelled to ask many questions about it. How came it to be exactly where it is? Whence did it come? What is its real nature? What is its meaning and what is it likely to lead to? He wishes to find out from what root it grows, and what is the special and vital element that makes it exactly what it is, and determines its influence and tendency of development. Thus a two-fold view of an object is obtained, and its imperfection is seen not as a foulness of nature, nor a disease, but simply as an incompleteness of development which time will remedy; for all things are hastening to perfection through strenuous striving and original tendency. It may present nothing but good even in its

germinal state; with what glory, then, will it shine in its fulness! He is thus cheered in his look forward, as the past is its witness and the natural tendency of things its guarantee. He knows that even what is erroneous, if it has but a single germ of truth and good in it, will grow into something beneficent for mankind, as astrology has developed into astronomy, alchemy into chemistry, and far past superstition into present religion.

In no clearer way is the difference between the two minds shown than in the opposite views they take of society and its institutions, and of the different classes of which it is made up. In their definitions they flatly contradict one another, in describing those specimens which are fully developed on each side. Thus for example: the first says, "Government is essential to civilisation, and has for the reason of its existence the aiding of men to achieve all the good possible by mutual co-operation in their efforts." The other replies, "No, it is but a police to guard men from the excesses of their own passions." The one declares that "The workman is one who turns nature's raw materials into objects of utility." The answer comes, "No one will work who can help it; he is the drudge of society because he is the slave of his necessities." "The employer is the captain of industry," says one, "the organiser who enables men to live until the products of his labour can be disposed of." "Not so," is the answer: "he is the one who enriches himself by appropriating the share of others as well as his own." "The merchant is a civiliser, he carries commodities and ideas to other nations, and brings back both to his own, thus benefiting both while enriching himself," says the first. "It is possible," says the other; "but it is the sordid greed for gain that drives him to do it." "The soldier is he who, ceasing to count his life as his own, places it at the disposal of his country," is the statement of one; that of the other is that, "He is but a human butcher hired to kill at command." "The lawyer is he who gives his time to the interpretation of law, so that justice may be done all round," the reply to which is, "No, he is the man who spends his time in making traps in which to catch flats." "The doctor is the student of the laws of health, that he may heal the ailing and prevent sickness." "He is the one who will stuff your body with drugs in order that he may run up a long bill," is the counter statement. "The poet is the singer who marries the beauty of thought to the music of expression." "He is a dreamer who deludes people with fancies," is the reply. "The Minister of religion is he who, looking at all life in the light of God, and at all incidents as under the direction of His providence; and holding conscience to be His living voice to individuals and nations, tries to cultivate the soul and enlighten the reason, so that all life may be lived as in His sight," says one. "Is he not rather one who cunningly contrives to use words about what neither he nor anyone else knows anything?" is asked in reply. And so the one Mind tries to find the ideal (that is the real) meaning of all things, and of all the classes of society, and the other follows like an echo transposing the words in which he seeks to describe what he finds.

Parenthetically we may remark that few minds can give their faculties to more than one side of life at the same time. SOCRATES in his age called men away from what he considered the fruitless study of physical nature to a consideration of their own natures. JESUS (Luke xvi. 2, 3) accused the Jews of his time of being able to understand physical portents, but moral and spiritual facts they were blind to, he declared. In our own age we have for some time been so absorbed in the physical that spiritual vision has been in danger of being lost. With many it is insisted that the impression made upon us by the physical is real, while what we think we see spiritually is but mirage.

How are we to interpret these differing views, we are bound to suppose, of equally honest men? Of course something has to be allowed for difference of temperament, and the rest is the result of the fact that where one sees a principle when rightly applied, the other notes a few instances of his own observation, or traditional report. There is not seldom a contradiction between the actual and the possible. A professed principle is not always carried out, so that what may be intended is not achieved. In a world in a state of development we cannot have both progress and perfection at the same moment. How often is disappointment the lot of men because they forget these facts.

Which is the best condition of mind for the individual and the world—that which looking beneath the heaving surface to the moving force beneath sees the meaning, the principle at work, or that which looking at things with the eye of the body only sees little of the past out of which the present has grown, and less of the future for which they are growing? The man who uses his bodily vision as the instrument of the soul will be likely to catch some glimpse of the root-idea of things, and so learn something of their tendency; while the other, finding out their present imperfections, will help

to correct his maybe too exuberant hopefulness, and so compel him to be practical as well as trusting. The man of surface vision will be inclined to settle down into contentment with things as they are, so long as he feels no pressure on his physical necessities; or it may be that he will murmur discontentedly against the ugliness, the disproportion, and painfulness of things, which he feels powerless to alter. The man of clearer vision, feeling the promise and potency of future perfection in the presence of constant progress, is buoyant with hope, inspired to work, and to rejoice in life at the same time. He sees religion, not as the service of a Power too strong to be disobeyed, or a vague ecstasy which may be resolved into æsthetic devotion to the pretty or the gorgeous on Sundays, or as Pantheistic rapture in the presence of nature, but as a spiritual recognition of GOD as his Father, joy in communing with Him, delight in His service—which is obedience to all His laws, physical, moral, and spiritual—and love of His perfections, and a hearty devotion to human welfare, and to all that is true, good, pure, and right. He is absolutely sure in his worship of GOD, and certain is he that at the heart of all existence is Eternal Goodness, from which nothing but good to man will ultimately come.

W. M.

SPECIAL ARTICLES.

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WHAT IT INVOLVES.

THE alteration made in the rules of the British and Foreign Unitarian Association, under which an annual subscription of any amount entitles the subscriber to all the rights and privileges of membership, is one of the most important changes made in the constitution of our principal Society since its formation more than sixty years ago. It is the first step towards popularising the Association, and bringing it into touch with the main body of the members of our household of faith. Hitherto membership has only been accorded to persons subscribing annually a guinea, or ministers of congregations subscribing five shillings, an invidious distinction which, of course, no longer exists. The recently-issued report of the Society shows how this has worked; the number of subscribers, including both ministers and laymen, was, for

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| England | 1,182 |
| Wales | 25 |
| Scotland | 33 |
| Ireland | 23 |
| Total | 1,263 |

Of these, under the old rule, only 693 were members; rather more than half. Under the new rule all will have the full privilege of membership. If, however, this alone were the result of the change, it would scarcely have been worth while making it. No one pretends that this is all that is involved by the alteration of the rule. It is not only the conversion of 570 subscribers into members, but the expectation that the number of subscribers will be very considerably enlarged, and the Association established on a popular basis, which has induced some of the most energetic and warmest friends of the Society to advocate the change. It is almost a truism to assert that the wider and larger the membership of any institution is made the stronger and firmer is its hold on the members, and the greater its power for good or evil. And yet that is just what Unitarians fail, or rather have in the past failed, to recognise. The democratic principle is making its way, and its influence is beginning to be felt in what, in one sense, has been one of the most exclusive denominations in this country. The dawn of a newer state of things has begun, and we welcome it as the precursor of a nobler and brighter future.

What strikes us most forcibly in looking through the list of subscribers just issued is the disproportion which in many instances the list bears to the importance of the place from which they come. Birkenhead has but three subscribers, Bradford two, Coventry three, Darlington two, Kidderminster one, Knutsford two, Lancaster three, Portsmouth, Preston, and Southport each four, and Taunton two. In many cases the Unitarian minister of the place is the only subscriber, and yet surely in such places as Aberdeen, Dundee, Edinburgh, Blackpool, Bridgwater, Chester, Chesterfield, Doncaster, Dover, Loughborough, Motteram, Newark, Padiham, Park-lane, Rawtenstall, Rotherham, Shrewsbury, South Shields, Stalybridge, Sunderland, Wakefield, and Wolverhampton some one or more could be found to bear their minister company, and not leave to him alone the honour—we use the word advisedly—of contributing to the support of our principal Association. Even in the cases where the subscription list is longer than any we have enumerated, there is still room for improvement. Ten is not a large number for Bury to furnish; Liverpool ought not to be content with thirty-one, nor Norwich with ten;

Sheffield, too, has a list of only fourteen subscribers. It is to be hoped that in every one of the cases we have mentioned the new rule will have the effect of considerably enlarging the list of subscribers, who will now all be members. We lay more stress on this than upon an increase of the amounts received. For whilst this latter is important it is not, for the moment, so important as the former. No doubt the two will go together—we certainly shall be very disappointed if they do not—but the main thing now is to get an increased list of subscribers. This will involve increased local effort on the part of treasurers, and, we fear we must add, of ministers, who will have to urge the claims of the Association, and the importance of belonging to it, upon the members of their congregations. There has been in some cases too much regard to the guinea subscription, and but too little to the giver of a humbler coin. This will be altered in the future, since the latter will be entitled to precisely the same rights and privileges as the larger subscriber. We do not suppose for a moment that a single subscriber will be lost, or a single subscription reduced, in consequence of the alteration; but it is incumbent upon all who value the work of the Association, and especially are those who favoured the change bound, to see that it results in a distinct gain, as well in influence as in income, to the Society.

We are not sure that those who promoted the change have fully realised what the democratisation of the Society may involve. Up to the present time the British and Foreign Unitarian Association has simply been a conglomeration of individuals, banded together for certain propagandist purposes. These individuals have no representative character, save as any number of persons, joined in one common purpose, represent the principles involved in that purpose. In this respect it has differed materially from some of the large Non-conformist bodies which are representative of certain churches and congregations. Anything of that kind has been steadfastly resisted, and so long as the Association consisted of, comparatively speaking, a few persons, it would have been little short of ridiculous for it to presume to speak or act for the whole denomination. If, however, the membership of the Association should increase, as we hope it may, this objection will have less weight. By degrees new duties will be cast upon it; its influence will spread, and, if it is to keep pace with the times, it will have to take upon itself a representative character, which it does not now possess. We are not now saying that this is desirable, or that it is not. Nor do we pretend to forecast the exact nature of the representation which will probably be the result of any considerable increase in the Association's membership. But we feel assured that it will be impossible for the Society to appeal for larger numbers to join its ranks, and at the same time to maintain a somewhat restricted method of work. The era of individualism is fast passing away; to it is succeeding another phase of social existence. There was much to admire in the old view, but there is in the newer a nobler conception of the relation which individuals as members of society bear to one another. This conception is religious in its highest sense, and any church or group of churches which tries to ignore it will find its religious influence dwindle and sink into insignificance. We trust that our Association may awake to a full realisation of this newer social and religious condition of things, so that its influence may spread. The removal of one of the obstacles to its popularisation is a step towards it.

A DEFENCE OF MODERN UNITARIANISM.

THE Rev. Dr. A. P. Putnam has addressed to the *Boston Sunday Herald* one of those jeremiads about Modern Unitarianism which serve no good purpose, as they only delight the enemy and irritate friends. Dr. Putnam, unfortunately, has his imitators on this side of the Atlantic, who seem to imagine that such a thing as progressive religion is impossible, and that Unitarianism is a stereotyped formula which must never be changed under peril of utter annihilation. Dr. Putnam's article, and the editorial comments thereon, have called forth a reply from the Rev. Edward A. Horton, of Boston, much of which will have an interest to the readers of the INQUIRER. It must be explained that the declaration of 1853, to which reference is more than once made, is a resolution passed by the American Unitarian Association, affirming that the work of the Association was based on a belief in "a special miraculous interposition of God."

After some prefatory remarks upon the personal bias both of Dr. Putnam and the writer of the editorial, Mr. Horton proceeds to consider

SOME OF THE QUESTIONS INVOLVED.

These are:—

What is the Unitarian position, in theology, at the present time? What do we mean by "supernatural?" Is Unitarianism steering straight for "natural" religion? Has it declined numerically? Is it a "social" force to-day? Is it Christian? What is rationalism

These and kindred interrogations rise for answer. For the sake of clearness and order, let me divide my humble discussion into three parts: First, a notice of Dr. Putnam's article; second, an analysis of the editorial, and third, some conclusions of the whole matter.

First—Dr. Putnam is correct in saying that the Unitarian Churches, as a whole, are expressing themselves in declarations of faith more widely now than ever; and these "creeds" are Christian in their recognition of Jesus and his leadership, with few exceptions. Indeed, we are going into a path of positive covenant and fellowship statement from which Channing and Gannett and Ware shrank; in this respect we are more constructive and more in line with other Christian bodies than were our "conservative" fathers. Hardly a new Unitarian society organises now without issuing a proclamation of principles to which membership is asked; this is in strong contrast to the rank individualism of forty years ago, when the chief trait of a Unitarian was shown in his intense desire to be let alone, and to let every one else alone, and to hold his religious convictions in sublime solitariness. But Dr. Putnam is off the trail when he goes back to 1853 to select the basis of our present declaration of faith; that was thirty-six years ago. In that time (more than a generation of men) the world of Christian belief has been changed in every progressive denomination; its expressions have altered; "new orthodoxy" has grown; broad church episcopacy has increased; and Calvinistic tenets have been recast into Bushnellian liberality. Dr. Putnam knows as well as I do that the American Unitarian Association does not recognise the form of expression he quotes, as its declaration of basis. In the heated and long controversies of the Potter days the Association revised and redefined its charter conditions and its terms of Christian allegiance; the language of 1853 was left behind. The American Unitarian Association can be cited, in any case, as only a partial witness, and then it does not support Dr. Putnam's claims; that organisation is incorporated to hold trust funds, it is limited by law to certain central obligations, it is not, in one sense, a representative body, and, more than that, it has "no basis of action" to-day which it would express as "founded on a special and miraculous interposition of God for the relief and rescue of mankind." Its allegiance is Christian, its "basis of action" is the "gospel," its expression of faith is broad enough to include those who may not hold the philosophy of religious history indicated in such an expression as to supernatural and miraculous dealings. If Dr. Putnam's contention were true, then Stopford Brooke, Martineau, Hedge, Furness and others could not be considered creditable Unitarians, for his definition of the "supernatural" is not theirs; his view of the origin and place of Christianity is not theirs; and in quoting James Freeman Clarke as an ally he has introduced a new type quite different from his own. "The supernatural dwells by the side of the natural," says Clarke, truly, and they so work together as to blend. Dr. Clarke's favourite thought was that Jesus appears as man's high self; doing deeds by powers which all men will some time possess; scores of passages can be quoted to show his conviction that the "basis of action" for Unitarianism ought not to be, and cannot be, a belief in an authority of miracles and supernaturalism.

THE NATIONAL CONFERENCE.

But there is an organisation of more representative functions than the American Unitarian Association, namely, the National Conference of Unitarian and other Christian Churches, which gathers in its biennial assemblies delegates clerical and lay from all the churches, and aims to embody a fellowship of wide but definite faith. Dr. Putnam has participated in some of the discussions by which its present preamble and articles of union were finally shaped; he knows that while there is a declaration of allegiance to Christ and the assertion of a living tie with Christian Tradition and Faith, as found in Catholic substance, there is no mention of supernaturalism or miraculous interposition. Dr. Bellows is cited as an advocate of the resolve of 1853; but Dr. Bellows not only had many moods, contingent on the nature of the particular battlefield he was in, but he was one thing in '53, and quite another, theologically, just before his death; his mind manifested marked hospitality; he grew broader more hopeful, less strenuous as to details, more anxious about spirit and aims in others, less curious over the intellectual conformity which, even among his contemporaries, had fallen into the background. The change of the Unitarians in all this has been similar to the evolution of other religious bodies, not fettered to a dogmatic theology created in days of darkness and incompleteness. Not even J. T. Munger, Dr. Smythe, Lyman Abbot, Phillips Brooks, David Swing and others of like breadth, insight and reverence, men of "Orthodox" folds, would define a basis of action in terms such as those employed in the resolution of 1853 by the Unitarians; those terms are misleading and inadequate; they are unjust to Christianity and to its adherents; they put the emphasis in the wrong place; they tend to exclude many who are entitled to place; they express a shallow

philosophy of creation and history; they leave everything mixed, and nothing settled. We are in the midst of deep ponderings as to the supernatural, the miraculous, the evidences of truth; reconstruction is at work to save and substantiate the everlasting truth; to do a mediæval act, and create a shibboleth, is not in our genius. Let those do it whose traditions justify them, in a measure, but for Unitarians to attempt it in 1889 is a doubling on the path of progress.

THE LIBERAL THINKER'S KEYNOTE.

What is the keynote of the liberal thinker in any denomination? Life, character, spirit, aim. Pulpits in earnest give less and less attention to the defence of miracles, to harmony of texts, to historic revelation, and more and more do they press home the intrinsic merits of the Mosaic and Christian records; they allow for intellectual differences, they sympathise with honest doubts, they perceive the heart of truth in temporary error. Books on Christian evidences are becoming secondary; the life and teachings of the Master speak for themselves; they are food, and man craves them when truly himself. Matthew Arnold has put the new position in a brief sentence: "Mankind cannot get along without this gospel of good news." My general summary of Dr. Putnam's resuscitation of the facts of 1853 is this: It is simply history. We do not express ourselves that way now. There is nothing gained by reviving it except to show that we have made creditable advance. We are firm in our loyalty to the founder of Christianity, but our "basis of action" is an authority of a gospel of truth, love, life, immortality, which was in him exemplified and by him promulgated. We build on no sand of extrinsic facts; the credentials of Christ are shown in his power to illuminate and free the soul; it is sure ruin to spiritual religion, sure injury to the growth of unity of argument and oneness of goal, certain defeat of man's broadening religious vision to make a test of faith rest in some concept of the supernatural, or in a theological tenet of the foreordained fall and redemption of man.

I want to add a word as to Theodore Parker; Dr. Putnam quotes him once, in a passage calculated to help the argument, but one which easily gives a wrong impression. Two things need to be constantly proclaimed as to Parker. Had he lived twenty years longer his contribution to religious belief would have been of a positive and unifying character, large and valuable; as it was, he died in the midst of harsh warfare, just as his intentions to make an honourable peace in philosophy and religion were maturing; without surrendering any of his essential convictions, he would have done justice to the world of theology. The other truth is that no one should judge Parker by isolated extracts; he needs intimate acquaintance; the time is coming when fresh material, so far unpublished, from his pen, will give opportunity for all to behold how he loved the character of Jesus, how just he could be, how reverential he was.

THE UNITARIAN POSITION.

Turning to the editorial entitled "The Unitarian Position" I would make these friendly comments:—The author uses an inappropriate word when he so often designates our change as a "drift." We have deliberately and consciously moved forward; we have steered toward a definite port. Further, this common talk about the difference between Channing and Parker is misleading; there was a difference, but it lessened every year while they lived; take Channing's volume of sermons, "The Perfect Life," and you see what I mean; there is a rationalism almost as pronounced as Parker's, but set forth in Channing's elaborate, ethereal and mystical style; Parker was overfond of bluntness, and liked to shock people; Channing was overfond of circumlocution, and loved the graces and harmonising methods of composition. We know from the records that Channing viewed Parker's attack on miracles with leniency, and he and Gannett avowed their desire not to make that a test of fellowship. We have not "drifted"; we have assimilated and risen, co-operatively making the accurate future of Unitarianism. The editorial says: "It is believed (by whom?) that an examination into the belief of the Unitarian ministry of to-day would reveal 'theism, pure and simple,' as the predominating creed." As one member of that ministry, and somewhat in the way of knowing the consensus, I assure the writer he is quite in error. It is easy to come to loggerheads over terms that are vague with metaphysical, multiplied interpretation; but, using phrases in plain significance, the Unitarian ministers are striving to establish Christian theism; not theism divorced from science, sound philosophy, experience, or Christianity. What "pure and simple theism" in these days means I hardly know; it cannot be illustrated in John Fiske, or O. B. Frothingham, or J. W. Chadwick, and if not in those ultra-rationalists, certainly not in the men who are only catalogued as supporters of a liberal Christian ministry.

UNITARIAN GROWTH.

The editorial further calls attention to a "significant fact," namely, a "drift" into this "simple theism from which the distinctive

principles of Christianity have been greatly eliminated." I remark again, there has been no "drift" of any kind; we are not chips on a current; we have not coalesced with "simple theism"; we have not adopted a belief in which the leading truths of Christianity are obliterated. On the contrary, we have grown into maturer conditions; we have followed the law of Jesus and fulfilled; we have shed errors and projected truths; we have left outworks and defended the citadel; we have emphasised the "distinctive" traits of Christianity. Turn to Dean Stanley's volume of sermons given in America, and there is abundant testimony to the nature of the essentials of Christianity; he was an Episcopalian, but cosmopolitan in spiritual habits, with little of religious provincialism. We have "eliminated" Calvinistic tenets, but they are not true. We have enforced moral satisfaction, and not vicarious substitution; we have denied ecclesiastical arrogance; we have dwelt on the beauty and power of Christ's own teachings, defended the intrinsic necessity of the Church, and upheld with strenuous zeal the efficacy of the Holy Spirit. I am referring now to the majority of our ministers and Churches; the exceptions I am not ignorant of, they prove the rule. Another point: The writer makes one misleading and one erroneous statement in the same breath when he says that the different "evangelical" denominations in New England are more than holding their own, and, on the other hand, that the Unitarian body is to-day about half as large in numbers as it was twenty-five years ago. I suppose I must credit the author with the milk of denominational kindness, but in this case it is a little sour. By turning to any ordinary source of reliable information he would ascertain that he is all wrong as to the numerical standing of New England Unitarianism, and of Unitarianism throughout the land. I am not affected by figures; my religion does not stand or fall by numerical computations, and the fact that Spurgeon has 6,000 people to hear him every Sunday has not the remotest appreciable effect in modifying my amazement and distress over his lurid, mediæval utterances; so I am not anxious to prove anything mathematical about Unitarianism—it is a heaven, and heaven cannot "stand up and be counted." However, the facts are available for any one; I have not scanned them lately, but I may say in rough estimate that Unitarianism in New England has nearly doubled, numerically, during the past twenty-five years, at least increased by one-third. It has done this, too, while liberalising the "evangelical" Churches, and throwing itself forth freely as an influence. But the "evangelical" Churches have hardly held their own with the increase of population, as certain of their own critics have granted; moreover, much of their hold on the people has been due to their concessions to Liberalism. If Unitarianism is wandering off into theistic thickets and "natural" religion, why is it that within three years new Churches of our faith have sprung up in Milbury, Randolph, Rockland, Whitman, Littleton, N.H., Pittsfield, Winthrop, Beachmont, East Weymouth, and many other places? These are all produced by the Christian theist.

THE NEWER UNITARIANISM.

Once more, the writer says: "You cannot depart from the fundamental principle of Christianity, which is that we are to give more than we receive, without losing touch with organic Christian forces," and he frankly indicts Unitarianism of to-day as Sybaritic in spirit and works. This is a surprisingly incorrect statement, because the facts are so opposite and so easily learned. The truth is that Unitarianism has been too exclusive and self-centred, and now it is seeking a warmer alliance with the people. It was a Boston cult; it rested its hopes on an intellectual aristocracy; it hedged its pews about with social snobbishness; it had no missionary consecration—I am speaking of the body as a whole, and in general terms. What is the attitude now? No doubt there is still existing the taint of sectarian complacency and spiritual selfishness, but it has decreased, and a healthy glow of cordial consecration animates our parishes. All kinds of philanthropic work, a multitude of social agencies, a genuine hospitality, have appeared. Right here in Boston the transformation is palpable. The Unitarian mission work in Boston is larger than that of any other denomination. It is better officered, better housed, better located, operating at six centres; the young people of our churches are turning into the popular work; our new ministers are better equipped for a free, hearty, helpful service in the world; our lines of missionary labour and expenditure have quadrupled at home and increased abroad; we are spending more money every year on communities where no return can be made. The "old-time fervour" as a "social power" was narrow and of caste quality; the present zeal is humanitarian and broad; we are nearer the "masses" at the present time than ever before in our history.

ALLEGED LEAKAGE.

Reference is incidentally made to a supposed "rapid recruiting" of the Episcopal Church from our ranks. We are not aware of any such condition of things. Throngs in Boston have found pleasure and profit in listening to a certain preacher whose personality is

strong, whose unction is contagious, whose ethical passion is intense. He is in an Episcopalian pulpit. Many Unitarians are at home under his preaching. That is hardly of the nature of church recruiting. Some young people have shifted, loving the liturgical forms; some adults have stopped thinking and gone into the "drift" of an ecclesiastical tendency; others have seriously changed over; but take them all (they can be traced and numbered), they are not numerous. Episcopacy has a hard battle, harder than Unitarianism, in some respects, because it attempts a work of harmonising creeds, people, sentiments and elements, which is well nigh impossible if one has veracity and honour in view; it may do it; good speed to it, and to any other denomination, that strives to secure truth, unity, and character in religion, conditions of the Church Universal. There are persons who leave Unitarianism because it is "too intellectual"; there are others who join it because "orthodoxy" is scant in brain power; there are women who fail to find heart life in Unitarianism; there are others who are repelled by the emotional outbursts of "evangelicalism"; in other words, there seems to be a place for Unitarianism, since it is demanded. What is it, and what is our position? This brings me to my third part, which I must necessarily make short, since the foregoing has taken so much space.

WHAT IS RATIONALISM?

Let us not be frightened by the terms "naturalism" and "rationalism"; they can be used as wands of reconciliation in the religious world, or missiles of opprobrium. Dr. Putnam and the author of the editorial are rationalists; because they employ reason in setting convictions; the best leaders of our era are rationalists; the only people to be feared are the unrational, or irrational ones. Rationalism is simply a movement that has purified civilisation of superstition; it is an element in human progress of such primary nature as to be subservient to good or evil aims, as conscience may serve ignorant or intelligent motives; rationalism is not primarily for or against miracles, for or against the supernatural, for or against the trinity in unity; it is a process, a method; it seeks the truth; it is reverent if the seeker is reverent; as is the spirit of the thinker so must the quality of investigations be; a flippant rationalist, a devout rationalist, and a purblind rationalist may exist side by side. To be rational, however, suggests reasonableness; yet what is reasonable for one is not to another. But this is clear, that civilisation is pledged to reason; more and more will mankind develop it, use it, rely on it, in themselves and in larger sweeps of its experiential exercise. Unitarianism believes in the serious employment of this divine faculty, and in its unfettered liberty; mistakes will be made, but worse mistakes are sure to come by not using it. "Natural" religion is not the basis of Unitarian belief, using that phrase in its current sense. We do not reduce matters to their lowest terms and call that religion; our tendency is to enrich and to amplify. While our emphasis has been on the ethical, we are pleading for liturgical expression, for less sermon and more worship, for less logic and more emotion, for less controversy and more co-operation. Our philosophy of religion seeks a uniform and orderly explanation of history; we try to trace the ways of the spirit in every race and through all periods. We believe that God has not made mistakes; that the experience of humanity has been a gradual growth and evolution; that Christianity is a divine part of this development, and we think it altogether fitting thus to match our faith and knowledge and express them clearly, rationally, naturally. If natural religion means a view like this of creation, history and Christianity, then the majority of Unitarians are of that faith. I should hope they were. If, after reading Bushnell carefully, you can tell the difference between natural and supernatural, I should marvel. All things are natural, all are supernatural, God is; everything is possible, but what is necessary and probable is the supreme question. Who knows what "natural" means? The riches and gifts of a Heavenly Father are in it; the Gospel of Christ, which is fulfilment, is in it. When Dr. Kedney argues through two large volumes to prove the "rationality" of Christian doctrine, he, a Trinitarian, is conscious of the need of the hour; when John Fiske distinctly avows his belief that coming ages will recognise the leadership of Jesus, the Christ, he, an evolutionist, perceives the glowing, victorious track of Christian theism. The Unitarian position is positive, not negative; it prepares for the to-morrow of reconstructed faith; it wants to build a temple spacious enough for all who are entitled to entrance.

THE ATTITUDE OF UNITARIANISM.

Unitarianism is more cohesive now than ever before; is less afraid of compromise in union; its Sunday-school work of doctrinal tuition is enlarging; in its pulpits you find less essay and more sermon, less analysis and more exhortation. The attitude of Unitarianism is fearless in its disregard of mere appearances; easily misunderstood, widely misjudged, it will not shut in or shut out in obedience to prudence; it declines to surrender its broad franchise because it entails dangers;

troubles within it has ; the liberty of its faith carries risks of abuses ; but we can bear epithets better than stings of conscience and a retrospect of cowardice. We suffer these things for the good of the whole. Our brethren in other folds, securely guarded and defined, ought to be thankful for the pioneer work we accomplish and the levelling we do ; the highway is made smooth out of the traditional and dispiriting views into fresh, inspiring visions. The Unitarian position is weak and strong from the same sources ; but its wayward individualism is already tamed into conferences, guilds, unity clubs, and many other co-operative forms.

This is the word of one Unitarian from the inside view of active work and intimate fellowship. I speak solely for myself, but I believe my statements will be indorsed by the majority of my associates. I have not exaggerated, I think, nor misrepresented ; quotations from Unitarian leaders and statistics I have purposely omitted ; if they are demanded I can readily furnish them. And, in closing, I can respond to the fraternal hope of the editorial author, who desires to see the influence of Unitarianism perpetuated, but fears we are dying, that we ourselves feel very much alive ; we note our weaknesses and limitations quite sadly and frequently, but we cannot be blind to the encouraging facts. Humbly and faithfully we will go forward. May we banish liberal bigotry and intellectual phariseism from our midst. May we turn every "club" church into a home church for all. May we diffuse pure and simple Christianity and keep abreast of modern thought. Then, come many or come few, our altars will burn with pure flames of enlightenment, consecration, discipleship.

DIVERSIONS OF A COUNTRY MINISTER.

CHURCHYARD POETRY.

WHO were the poets who in the last century, and in the early part of the present one, composed the numerous verses which adorn the gravestones in country churchyards ? These poetical inscriptions are so numerous, so varied, and so original (!) that one feels that they must have afforded considerable employment to one or many gifted minds. But who were they, and where did they live ? They never sought personal fame, as all these compositions are anonymous. Was it a regular profession, or were these numerous effusions often the solitary and isolated efforts of persons who only on these occasions gave shape to their thoughts in verse ? Or was a poet kept on the premises of the undertaker or the monumental mason, or at the vicarage ? Probably we shall never know how these verses came to be composed. It is one of the lost arts. You do not meet with many written after the year 1850. Why is this ? Have railroads and machinery abolished epitaphs as they have coaches and the old-fashioned way side inns ?

Probably no vicar now would allow many of the old fashioned epitaphs to be inscribed on tomb-stones, everything is become so much more matter-of-fact. Neither the parsons nor the villagers allow their consciousness to play so freely round the subject of death as formerly. The severe orthodoxy of the High Church can permit no trifling with such serious themes, and the style of poetry of the "Hymns Ancient and Modern" is not suited to the open air of the church-yard, it needs the artificial interior light and surroundings of the ritualistic church to carry it off. What has become of these church-yard poets. The style of some of the inscriptions makes one think that they are now employed doing the verses for Christmas cards or the mottoes on bon-bons. Many of them, of course, belong to a higher intellectual condition, and echo the popular religious poetry of the day. The influence of Cowper seems to predominate, and the tone of the "Olney Hymns" is common enough. Sometimes one seems to catch an echo of Pope and the Deistic poets of the last century. I am here speaking of the more uncommon inscriptions. There are a large number which call for no remark, quotations from the hymns of C. Wesley, Watts, and Montgomery are recognised at once. And then there are a multitude which ring the changes on "father dear," "friend sincere," "buried here," "eternal shore," "grieve no more," "suffer pain," "eternal gain," and so on. These interest us not.

These reflections were suggested to me while diverting myself by reading and noting the numerous epitaphs in some village churchyards in this part of the country. There is a string of villages lying alongside the great north road, and bordering the Trent, which I explored one morning recently. South Muskham, North Muskham, Cromwell, Carlton-on-Trent, and Sutton-on-Trent succeed each other at distances of about a mile apart, so that one can walk through them all in an hour or two. The villages and the old and interesting churches I must leave without remark at present, confining my comments to some specimens of the poetry to which I have referred. At the conclusion of my walk I found my note-book contained what I flatter myself is a rich and unique collection of these compositions, a few of which I will offer for the admiration of my readers. I do not think the interest of them would be increased by giving names

and dates, but they are all to be found by anyone who would like to follow my steps in the churchyards named. South Muskham is the first I reach in an easy walk from home, and here my attention was at once arrested by the poetical touch in many of the inscriptions. There is only this drawback, many of them begin better than they finish, thus showing a mark which is very common to amateur poetry ; a really pretty couplet seems to come spontaneously, but the succeeding lines fall off, and frequently end in some very commonplace, and even ungrammatical phrase. The first one I saw on entering the churchyard of South Muskham is by no means one of the worst. It is on a young wife who died at the early age of twenty.

"O cruel death that would not be deny'd,
But broke the bands of love so lately ty'd,
Let none suppose they can prepare too soon,
I found it night, before I thought of noon."

And close by is this on a child :—

"We lay thee in the silent tomb,
Sweet blossom of a day,
We just began to view thy bloom,
When thou wert called away."

Another very pretty verse is on a lady :—

"Nor pain, nor grief, nor anxious fear,
Invade thy bounds. No mortal woes
Can reach the lovely sleeper here,
And angels watch her soft repose."

The following occurs more than once ; but the necessities of rhyme, which compelled the poet to find a synonym for "burden" in the second line, gives us a curiosity, if it somewhat mars the poetical effect :—

"Happy the babe who privileged by fate,
To shorter labours, and a lighter weight—
Received but yesterday the gift of breath,
Ordered to-morrow to return to death."

The following appears to have been suggested by the river Trent, which flows not far from the churchyard :—

"All is well with me for ever,
I do not fear to go !
My tide is but beginning,
The bright Eternal flow."

And the writer of the next seems to have felt the necessity of administering a reproof to some of his neighbours who allowed their partiality for their departed friends to carry them a little too far in their praises :—

"How vain is flattery on a tomb,
Since there's a judgment yet to come ;
Their end and their's alone is blest,
Whose life and actions stand the test."

The following, which occurs in more than one parish, is an instance of an original commencement with a lamentable falling off :—

"The rose-blush soon turned wan,
And every charm retir'd ;
The darling of our heart is gone
That was much admired,
By reason of the sudden change
Our hearts was sore oppress ;
Lord grant that we may meet again,
And be for ever blest."

I only quote the following for a curious variation which I found on another stone :—

"Farewell, my wife, I'm gone before,
My love to you can be no more ;
No grief nor sorrow for me take,
But love the children for my sake."

On a tomb over a husband and wife at Sutton this reads :—

"But love the Saviour for our sake,"

which seems a strange reversal of religious sentiment.

In North Muskham churchyard are the following beautiful lines—at least they come near being beautiful—but they belong to that class which makes one feel in reading them that you have met them, or something like them, somewhere else :—

"Rose up the whitest character in life,
The tenderest mother and the fondest wife ;
So loth to blame, so ready to commend,
She never made a foe, nor lost a friend ;
To bear her lash no hapless name was known,
Nor worth to pass unnoticed save her own,
To her whose name must be for ever dear,
The weeping husband this memorial rear,
Convinced all eyes must sadden at the view,
And think his loss is human nature's too."

One is inclined to think that originally the eighth line must have read "weeping children," and the "husband" has spoiled it.

There is another of something the same style in Cromwell churchyard, which is one of those which suggests the "Essay on Man" :—

"If truth, good nature, claim our Maker's love;
If being honest, merits peace above;
If to be void of a malicious mind,
From envy free, and to ambition blind,
If these conjoined will gain immortal rest,
Her friends may grieve, but she is truly blest."

In the same churchyard is one that is so original and pithy that I make an exception in its favour, and give name and date. It is—

"To Mary, relict of Gervase Tinley,
Who died 23 April, 1820, aged 75."

"Blame not my faults now I am gone,
But look within and see your own."

I must conclude this paper with a specimen or two from Sutton-on-Trent, and if anyone is not satisfied with this brief selection I can assure him there are plenty more where these came from, and I may at some future time draw again upon my note-book. The appropriateness of the following lies in the fact that the supposed speaker was eighty-five years of age when he died. The stone is interesting for the second couplet, which is put on apparently in self-defence:—

"Time, which had silvered long my hoary head,
At length has rang'd me with the peaceful dead;
One hint, gay youth, from dust and ashes borrow,
My days were many—thine may end to-morrow."

"Censure not rashly, nature's apt to halt:
The man's unborn who dies without a fault."

In this graveyard, too, we meet with a very old friend slightly altered:—

"This life's a dream, and all things show it;
I thought so once, and now I know it."

I met with a little shock in trying to decipher a moss-covered inscription as the words gradually developed themselves to my intelligence. I read:—

"Bold infidelity, turn pale and die,
Beneath this stone an infant's ashes lie."

Fortunately the rest was illegible.

This, which must be the last, is at least concise and irreproachable:—

"Sorrow tried her,
Faith sustained her,
Earth has lost,
And Heaven has gained her."

W. L.

COUNTRY AIR FOR WEAK AND AILING CHILDREN.—Mr. Wade, Essex Hall, Essex-street, Strand, begs to acknowledge with best thanks the receipt for this Fund from Mrs. Hunter, £1; "From Wales," £1; Mrs. Oram, senr., £1 1s.; Mrs. Thomasson, £1 1s.; Miss Thomasson, 10s. 6d.; Miss H. Bakewell, 10s.; Mrs. W. C. Venning, £1; and Anonymous (Maidstone), 10s.

THE current number of *Time* has an article by Dr. Stanton Coit, entitled "The Ethical Movement Defined."

AMONG Messrs. Cassell's announcements are a "Life of Henry Richard, M.P.," written by Mr. Charles S. Miall.

MR. SPENCER WALPOLE'S "Life of Lord John Russell (Earl Russell, K.G.," will contain extracts from Lord John's private diaries and official and private correspondence. It will be published by Messrs. Longmans, Green, and Co.

MR. F. T. PALGRAVE has completed the "Treasury of English Sacred Lyrical Poetry," with the formation of which he was entrusted by the delegates of the Clarendon Press. The selection is ranged in three books, the first dating from about 1500 to 1680, but mainly

finding its materials in the seventeenth century; the second, 1680 to about 1820; the last, thence to our own time. Short biographical notices of the writers (except a few such as Spenser, Milton, Cowper, or those still living) have been added, with explanatory and glossarial notes. The volume will be published early this month.

THE Rev. Harold Rylett, of Dudley, is to contribute to the new volume of *The English Illustrated Magazine* an article on Nail and Chainmaking. The article will be illustrated to show the work done by women and children.

PRESBYTERIAN COLLEGE, CARMARTHEN.—A roll of students educated at this College from its first establishment at Carmarthen in 1708 is now in course of preparation. Ministers and others acquainted with the careers of ancient *alumni* are invited to communicate with the Principal.

MESSRS. GRIFFITH, FARRAN, AND Co. announce for early publication in the coming season "The Diary of Sir Moses and Lady Montefiore," in 2 vols., with illustrations. It will give a record of their life and work from 1812 to 1883, with the addresses and speeches of Sir Moses, his correspondence with ministers, ambassadors, and representative bodies, full accounts in his own words of all his missions in the cause of humanity; firmans and edicts of Eastern monarchs; his opinions on financial, political, and religious subjects; anecdotes relating to men and events of his time.

THE workers for the Palestine Exploration Fund seem to have done much in one year. Among its discoveries we find the Byzantine pavement, supposed to be the space made by Constantine in front of his group of churches, the Sidon tombs; a portion of the Second Wall (presumably); a second aqueduct of the Pool of Siloam; what is supposed to be the remains of Herod's amphitheatre; the recovery of the ancient wall of Tiberius with its acropolis. In addition to this, districts have been surveyed and inscriptions solved. Not a bad list for one year's endeavour.

THE HON. FREDERICK DOUGLASS.—Some of the readers of the *Inquirer* have watched the career of this eloquent leader of the coloured people in the United States for more than forty years. They will be glad to hear that he has been appointed by the Republican President, Mr. Harrison, as U.S. Minister to Hayti. The Republic of Hayti is the Western or French portion of the island of San Domingo, which, next to Cuba, is the largest of the West Indian islands; it is only about half as large as the Dominican Republic, formerly the Spanish portion of the island; but it is much richer and more populous, containing 550,000 inhabitants, with a revenue of over £1,340,000 (see *Whitaker's Almanac*). In the old slavery days the United States was slow to acknowledge its independence, which had been recognised by England and France. Some of Mr. Douglass's friends were averse to his accepting the appointment, as he is now over seventy years of age, and the climate may not suit him; but it came with such urgency from the President that he did not feel free to decline it. In reply to an English correspondent, who sent him an article in the *Spectator* containing a gloomy picture of the negroes in America, he wrote:—"Do not believe the half that is said of the negro's return to barbarism, either in Hayti or Louisiana. We have a bird in this Washington latitude called the buzzard; he has a strange preference for tainted and unsound meat. He will pass by all manner of sound food, and feed on that which is unsound. We have some persons of the same description; they only see the negro as a savage or a cannibal. His churches, his schools, his acquisition of property, his evident progress from barbarism to civilisation are all of no account. They only see him in the worst light."

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Announcements of Births, Marriages, and Deaths, 6d. per line. Minimum charge, 1s. 6d.

All Payments in respect of the INQUIRER to be made to C. A. BRIDGMAN, Essex Hall, Strand, W.C., to whom all Advertisements are to be sent. Editorial Matter only to the Editor.

OUR CALENDAR.

SUNDAY, SEPTEMBER 8.

It is requested that notices of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

LONDON.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. G. CARTER.
 Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. R. D. BURR.
 Croydon, Free Christian Church, Wellesley-road, 11 A.M. and 7 P.M.
 Essex Church, The Mall, Notting-hill-gate, 11 A.M., and 7 P.M., Rev. W. CAREY WALTERS.
 Hackney, New Gravel Pit Church, Chatham-pl., Paragon road, 11 A.M. and 7 P.M., Rev. RUSH R. SHIPPEN.
 Highgate, 11 A.M. and 7 P.M., Rev. JOHN W. BROWN.
 Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. W. H. DRUMMOND, B.A.
 Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. CLEMENT PIKE.
 Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. P. H. WICKSTEED, M.A.
 Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. H. GOW, B.A.
 Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Mr. RINGWOOD PEACH.
 Richmond, Unitarian Christian Church, Channing Hall, Friar's lane, 11 and 7, Mr. W. LEE.
 Stamford-street, Blackfriars-road, 11 A.M. and 7 P.M.
 Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.
 Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. J. B. LLOYD.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
 BILLINGSHURST, 11 A.M. and 6.30 P.M., Rev. R. B. BLACKBURN.
 BLACKPOOL, Dickson-road, 10.45 A.M. and 6.30 P.M., Rev. A. B. CAMM.
 BOURNEMOUTH, Conservative Club Assembly Room, St. Michael's Rise, 11 A.M., Rev. G. H. VANCE, B.D.
 BRIGHTON, Christ Church Free Christian, New-road, North-st., 11 A.M. and 7 P.M., Rev. ALF. HOOD.
 BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. COWLEY SMITH.
 CHATHAM, Unitarian Christian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. F. ALLEN.
 CHELTENHAM, Bayshill Church, 11 A.M. and 7 P.M., Rev. EPHRAIM TURLAND.
 LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
 MANCHESTER, Platt Chapel, Rusholme, 11 A.M. and 6.30 P.M., Rev. CHAS. T. POYNTING, B.A.
 SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS.
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. J. KIRK PIKE, of Chowbent.
 TORQUAY, Free Christian Church, Bannercross Hall, 11 A.M. and 6.30 P.M., Rev. R. S. CLARKE.
 WHITBY, Flowergate Old Chapel (up a passage), 10.45 A.M. and 6.30 P.M., Rev. F. HAYDN WILLIAMS.

NOTICE.

** Calendar Advertisements inserted as above, 2s. 6d. for Thirteen Weeks, prepaid; 5s. not paid in advance. Additional matter 4d. per line. Single Advertisements 6d. per line.

ARNOLD HOUSE SCHOOL,
78, REGENT-STREET, SOUTHFIELDS,
LEICESTER.

BOARDING AND DAY SCHOOL FOR GIRLS.

Principals—Miss CLARK and Miss CARTER.

This SCHOOL RE-OPENS TUESDAY, September 17.

BEXINGTON SCHOOL, WATERLOO
PROMENADE, NOTTINGHAM, conducted by
Mr. ALFRED JONES.

AUTUMN TERM begins on TUESDAY, Sept. 17.

BIRKDALE, SOUTHPORT.

Miss LEWIN will RE-OPEN her SCHOOL for BOYS on FRIDAY, 13th September.

Bingfield.

BRIGHTON.—Miss HODGES (late Miss JANE SMITH and Miss HODGES) will RE-OPEN her SCHOOL for LITTLE BOYS on TUESDAY, September 10th.

102, Lansdowne-place.

BRENTWOOD, WORSLEY, near MAN-
CHESTER.

Mrs. F. SHAWCROSS will RE-OPEN her SCHOOL for GIRLS on THURSDAY, Sept. 12th.

DINGLEWOOD, COLWYN BAY.—
SELECT SCHOOL FOR BOYS.

The School carried on for upwards of 25 years at Lancaster and Alderley Edge is now established at Colwyn Bay, and conducted by JAMES WOOD, and his son, STANLEY WOOD, B.A. (London).

The HOUSE is fitted up as a first-class modern residence. The Grounds are varied and extensive; encouragement is given in the practice of Gardening and in the use of tools in the workshop. There is an excellent Cricket Field belonging to the School, and a well appointed gymnasium.

A very full PROSPECTUS may be obtained, detailing Course of Studies, School Arrangements, Scholarships and Distinctions Gained, List of Referees, Parents and former Pupils.

Two or Three Pupils Received for the Special Work of London, Woolwich, or Sandhurst. Two Boys matriculated (London) at Christmas from Dinglewood.

GIRLS' BOARDING & DAY SCHOOL,
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Miss COOPER has VACANCIES for a few BOARDERS who would receive careful training in a well-ordered Home.

The climate of Plymouth being remarkably even, is well suited for delicate girls.

There are excellent opportunities for study in higher branches of knowledge.

Sea bathing can be provided, with lessons in swimming, if desired.

References kindly permitted to Lady Bowring, Mrs. Haugk, Mrs. O. O. Wrigley, G. Drew, Deputy-Inspector R.N.; Mrs. E. Crompton Potter, Rev. S. Farrington, &c. Terms on application.

HOLLY HILL, HAMPSTEAD.

Miss NORTON will RE-OPEN her SCHOOL on FRIDAY, the 20th of September.

CHRISTMAS TERM, 1889.

MISS S. W. CASE, assisted by Miss M. J. MATHESON, will RE-OPEN her SCHOOL on WEDNESDAY, September 18th.

96, Heath-street, Hampstead, N.W.

OWENS COLLEGE, VICTORIA UNI-
VERSITY, MANCHESTER.—PROSPECTUSES
for the SESSION 1889-90 are Now Ready.

- I. DEPARTMENT of ARTS, SCIENCE, and LAW.
- II. DEPARTMENT of MEDICINE.
- III. DENTAL DEPARTMENT.
- IV. DEPARTMENT for WOMEN.
- V. DEPARTMENT of the EVENING CLASSES.
- VI. SCHOLARSHIPS, &c. (value £12 to £100 per annum).

Apply to Mr. CORNISH, 33, Piccadilly, Manchester, or at the College.

HENRY WM. HOLDER, M.A., Registrar.

REV. WM. J. TAYLOR desires Preaching ENGAGEMENTS. Can undertake for long or short periods.—Address, 10, Bow-lane, Preston, Lancashire.

WANTED, for Hampstead, London, early in October, MAID to wait on Invalid Lady. Good dressmaking required. No night nursing.—Write to Mrs. Howse, Ashwick, Bournemouth.

THE
LIBERAL REFORMED CHURCHES
OF FRANCE TO ENGLISH UNITARIANS.

Pastor A. E. O'Connor is at present in England as the representative of the Délégation Libérale, with the object of enlisting sympathy and aid, especially for the recently-founded College at Nîmes. On the welfare of this College depends, in a large measure, the future of the Reformed Churches. Many of these Churches, numerically prosperous, but very poor, are now waiting for pastoral leadership; and unless a sufficient supply of Non-Subscribing Ministers is forthcoming, it is only too probable that some of the parishes may fall under the rule of the orthodox Synod, and be obliged to subscribe to its creeds. In these circumstances, it is hoped that Pastor O'Connor may soon be able to transmit to our struggling kinsfolk in France many tangible expressions of English brotherly kindness.

| | £ | s. | d. |
|---|----|----|----|
| Amount already acknowledged | 99 | 10 | 10 |
| Rev. C. A. Greaves, D.C.L., Canterbury... | 1 | 0 | 0 |
| Mrs. Bruce, London | 5 | 0 | 0 |
| Miss J. D. Smith, Ascot | 5 | 0 | 0 |
| Miss Anthony, Much Haddam | 0 | 10 | 0 |
| Friends at Liverpool, per C. W. | 0 | 15 | 0 |
| Wm. Spiller, Esq., London | 5 | 0 | 0 |

Subscriptions may be sent to Rev. A. E. O'CONNOR, High Garrett, near Braintree; or, Rev. DENDY AGATE, Brookfield Parsonage, Gorton, Manchester.

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PROPRIETOR,
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This first-class Hotel, conducted on strictly Temperance principles, is commended by the Rev. J. P. Bland, B.D., Sheffield; Rev. Rowland Hill, Bedford; Rev. R. Shaen, Royston; Rev. G. Vance Smith, D.D., Carmarthen; Rev. J. C. Street, Belfast; Rev. Philip Vane-smith, M.A., Wigan; Rev. John Cairns, D.D., Edinburgh; Rev. Canon Hopkins, B.D., Ely; Rev. H. S. Paterson, M.D., London; Rev. E. Forbes Winslow, M.A., St. Leonards; Rev. A. B. Grosart, LL.D., Blackburn; Dr. Norman Kerr, London, &c. Central, Quiet, Exceptionally Clean, Moderate in Charges. Spacious Coffee Rooms, Visitors' Drawing Room, Baths, &c. Breakfast or Tea, 1s. 6d. to 2s. Rooms 1s. 6d. to 2s. 6d. Service 9d. Printed Tariff on application.

97, 99, 101, 103,
SOUTHAMPTON ROW, RUSSELL SQ., LONDON

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IRISH CAMBRIC HANDKER-CHIEFS, per doz.: Children's bordered, 1/3; Ladies', 2/4½; Gent's, 3/6. Hemstitched: Ladies', 2/1½; Gent's, 4/11 per doz. *Samples post free.*

IRISH LINEN COLLARS: Ladies' and Children's three-fold, from 3/6 per doz.; Gent's four-fold, from 4/11 per doz. *Samples post free.*

IRISH LINEN CUFFS for Ladies, Gentlemen, and Children, from 5/11 per doz. *Samples post free.*

MATCHLESS SHIRTS: best quality longcloth, with four-fold fine Linen Fronts, 35/6 per half-doz. (to measure or pattern, 2/- extra). *Samples post free.*

OLD SHIRTS made as good as NEW, with best materials in Neck Bands, Cuffs, and Fronts, for 14/- the half-dozen.

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DINNER NAPKINS, 5/6 per doz. *Samples post free.*

TABLE CLOTHS, 2 yds. square, 2/11 each; 2½ yds. by 3 yds., 5/11 each. *Samples post free.*

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There are multitudes of people who look upon advertising as a sort of Lottery, and bestow infinitely more thought in the selection of a clerk at £100 a year than in the expenditure of £1,000 or two in the same period in advertising. A tithe of the shrewdness displayed in all other branches of their business given to the management of their advertising will be amply repaid. The ADVERTISEMENT AGENT has become an indispensable factor in this matter of publicity, and his *raison d'être* is perfectly unassailable. Would you leave or enter a port without a pilot? Would you commence and prosecute a law suit without a legal adviser? Either of these courses would not be more foolish than rushing into expenses in Advertising without a competent practical and professional adviser. I am at all times happy to render advertisers every assistance in my power, and to give them the benefit of the experience I have gained during the past twenty years as a London advertising agent.

Address.—HY. SELL (Editor "Sells' Dictionary of the World's Press"), Sells' Advertising Agency, Ltd., 167, Fleet-street, London.

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This book aims, at showing children how glorious a gift life is, and the duty of making ourselves worthy of the gift by living in harmony with God's laws. It deals with the life of plants, of animals, and of mankind, in a simple, popular manner.

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Describes the life of snails, bees, &c., in a pleasant way, with a view of teaching the children something of the love and wisdom of the Heavenly Father.

A HARVEST SERVICE OF PRAISE and PRAYER. Price Twopence per copy; 100 copies or 10s. 6d. net cash, if ordered direct.

The Service includes Opening Chorus, Address by Minister, Prayers, Hymns, Responsive Readings, with Music in both notations, specially selected and arranged for the Association by Miss BARTRAM and Mr. R. BARTRAM.

London: SUNDAY SCHOOL ASSOCIATION, Essex Hall, Essex-street, Strand, W.C.

THE UNITARIAN.

A Monthly (American) Magazine of Liberal Christianity, published in Chicago, Boston, and Ann Arbor, began its third year, January, 1888, doubled in size, besides a cover, and at the price of five shillings a year, postage included (instead of 3s. 6d. as heretofore), to English subscribers. Single numbers, sixpence.

Contributors:—Revs. BROOKE HERFORD, J. T. SUNDERLAND, OSCAR CLUTE, ROBERT COLLYER, JOHN SNYDER, GEORGE L. CHANEY, H. W. FOOTE, H. PRICE COLLYER, and others.

All communications to be addressed to the Rev. J. T. SUNDERLAND, Ann Arbor, Mich., U.S.

Agents for England, H. RAWSON and Co., 16, New Brown-street, Manchester, to whom 5s. should be sent at once, so that there may be no delay in receiving the first number of the enlarged series.

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The BIRKBECK ALMANACK, with full particulars, on application.

FRANCIS RAVENSCROFT, Manager.

UNITARIAN HOME MISSIONARY BOARD.

A SPECIAL MEETING of the Members of the Unitarian Home Missionary Board will be held at the MEMORIAL HALL, MANCHESTER, on MONDAY, October 7th, at Seven P.M., the President, J. S. MATHERS, Esq., of Leeds, in the Chair.

JESSE PILCHER, Esq., Chairman of the Committee, will move on behalf of the Committee,—“That the existing Rules be rescinded, and that in their place the following be adopted:—

CONSTITUTION.**PREAMBLE.**

The object of the institution is to assist in the education of young men for the work of preaching the Gospel and promoting practical Christianity among the people, especially the poor, the untaught, and the neglected.

RULES.**I.—NAME.**

This Institution shall be called The Unitarian College.

II.—SUBSCRIBERS.

This Institution shall be governed by the following persons, who are in these Rules referred to as ‘Subscribers’:—

1. Persons making each a donation of not less than Twenty Pounds in one sum, who shall be entitled to a vote for life.
2. (a.) Persons appointed by Trustees or Managers of any Fund, from which a subscription of not less than Five Pounds per annum is made to the Institution. (b.) Persons appointed by Congregations, which contribute not less than Two Pounds per annum. One person only to be appointed by each such Fund or Congregation as its Representative.
3. Persons who severally subscribe Two Shillings and Sixpence or upwards annually, and who shall have been Subscribers for at least twelve calendar months.

III.—ANNUAL MEETING.

A General Meeting of the Subscribers shall be held each year in January, when a report of the proceedings of the Institution during the preceding year, and the Treasurer's statement of accounts, shall be presented; and a President, Vice-Presidents, Visitors, a Treasurer, Local Treasurers, Secretaries, Auditors, and a Committee, with power to fill up vacancies in its number occurring during the year, shall be appointed. Any other necessary business shall then be transacted which the Committee may bring forward, or of which one month's notice, in writing, shall have been given to the Secretaries by any Subscriber. Notice of this Meeting shall be given in such mode as the Committee may from time to time determine.

IV.—SPECIAL MEETINGS.

The President shall call a Special Meeting of the Subscribers, whenever requested in writing so to do, by five Members of the Committee, or by twenty Subscribers;—such requisition to set forth the specific business to be considered, and one calendar month's notice of the time and place of meeting to be given by advertisement in such newspaper or newspapers as the Committee may from time to time determine.

V.—COMMITTEE.

The Committee shall consist of at least twenty Subscribers, besides the President, the Treasurer, and the Secretaries. Subject to the Rules, and under the direction of the Subscribers in Annual or Special Meeting assembled, the Committee shall have the entire management of the Institution. The Committee may make Bye-laws with respect to the admission of candidates, and generally with reference to the administration of the Institution, provided that the same be not inconsistent with the Rules.

VI.—COLLEGIATE COURSE.

The full Collegiate Course shall consist of an Arts Curriculum of two years, and a Theological Curriculum of two years, each year comprising two terms.

VII.—TUTORS.

There shall be appointed a Principal, and such other Tutors or Lecturers (if any), with such duties, as the Committee shall from time to time determine.

VIII.—ADMISSION OF STUDENTS.

Students may be admitted to the Collegiate Course after having attained the age of eighteen years; and to the Theological Curriculum

- (a) After having completed the Arts Curriculum; or,
- (b) After having obtained a Degree; or,
- (c) After having attained the age of 25 years, and shown special aptitude for the work of the Ministry.

All Candidates must pass the Examination, and comply with the Regulations, prescribed in the Bye-laws relating to Candidates for Admission.

IX.—REGULATIONS AS TO STUDENTS.

- 1.—Admission shall be for one Term only; and every Student shall be required to apply in writing to the Committee for re-admission, prior to the beginning of each succeeding Term; but each Student shall be admitted only on the distinct understanding that he has a *bona fide* intention of completing the course.
- 2.—The Committee shall have a discretionary power to grant such pecuniary aid to each Student as they may from time to time determine; they shall also have power to charge fees.
- 3.—No Student shall marry during his connection with the College.
- 4.—Any Student may be suspended by the Principal for misconduct, and the allowance of such Student shall cease from the day of suspension, provided that such suspension shall be forthwith reported to the Committee, who shall act in the case as they may judge desirable.

X.—SUBJECTS OF INSTRUCTION.

- 1.—The English Language and Literature, with Exercises in Reading and in Extemporaneous Speaking.
- 2.—The Greek Language.
- 3.—The Latin Language.
- 4.—Ancient and Modern History, including Ecclesiastical and Doctrinal.
- 5.—Mental, Moral, and Religious Philosophy.
- 6.—The Comparative History of Religious Systems and Opinions.
- 7.—The History and Interpretation of the Bible.
- 8.—Political Economy.
- 9.—The Composition and Delivery of Sermons.
- 10.—Religious Biography, with Special Illustrations of the Missionary Spirit and Life.
- 11.—The Pastoral Work, including Initiation in Practical Duties, especially in Teaching, Preaching, and Visiting.

XI.—EXAMINATIONS, AND PRINCIPAL'S REPORTS.

The Students shall be examined during each Term, and the result of the examination or examinations shall be reported by the Principal to the Committee. At the end of each Term the Principal shall present, in writing, to the Committee, a report, minutely describing the diligence, regularity, and proficiency of each Student; also his tone of mind and general demeanour, with an opinion as to his fitness for the office of a Christian Minister, and the propriety of re-admitting him. There shall be a public examination, in the presence of the Visitors, at the close of the second Term in each year.

XII.—OCCASIONAL STUDENTS.

Certain Courses of Lectures in each Session may be open to occasional Students, upon such terms and conditions as the Committee may appoint.

XIII.—ALTERATION OF RULES.

No alteration shall be made in the Rules of this Institution except at an Annual or Special Meeting of the Subscribers; the terms of the proposed alteration to be given, in writing, to the Secretaries, at least two calendar months prior to the day of meeting.”

JOHN DENDY, JR., } Hon. Secs.
DENDY AGATE, }

Manchester, Sept. 6th, 1889.

NEW GRAVEL PIT CHURCH, CHATHAM-PLACE, HACKNEY.

On SUNDAY, Sept. 8th, the Services will be conducted by the Rev. RUSH R. SHIPPEN, Minister of the Unitarian Church at Washington, U.S.A.

PARIS EXCURSIONS.—The Parties for SEPTEMBER 13th and 20th are not yet filled up. These will be the last Excursions.

Apply, with recommendation, to Miss TAGART, Frogna, Hampstead.

BOURNEMOUTH.—The Rev. G. H. VANCE, B.D., and Mrs. VANCE, will be prepared in October to receive a BOY or a GIRL under 13 years requiring special care, and to be educated with their own children.—Parkstone, Dorset.

PULPIT SUPPLY.—The Rev. W. STODART, B.A., is at liberty to take occasional Sunday Duty near London.—Address, 30, West Bank, Stamford Hill, N.

MINISTERS' HOLIDAYS.—Rev. W. MASON can take Evening Preaching Appointments in Manchester and neighbourhood during SEPTEMBER.—Address, 66, Twist-lane, Leigh, Lancashire.

CHANGE OF ADDRESS.—Rev. T. R. DOBSON has removed from 7, Chesham-place, Brighton, to 2, MONTAGU-TERRACE, MOUNT EPHRAIM, TUNBRIDGE WELLS.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C.; and Published for the Proprietors by C. A. BRIDGMAN, at the Offices, Essex Hall, Strand, London W.C.—Saturday, Sept. 7, 1889.